

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI

JACKSON, MISS., March 27, 1924

NEW SERIES
VOLUME XXVI, No. 13

The church at Shaw has called Rev. J. Norris Palmer of Hollandale, proposing to go from half to full time. We have not heard his answer. The new church at Shaw will be dedicated on the fifth Sunday in this month.

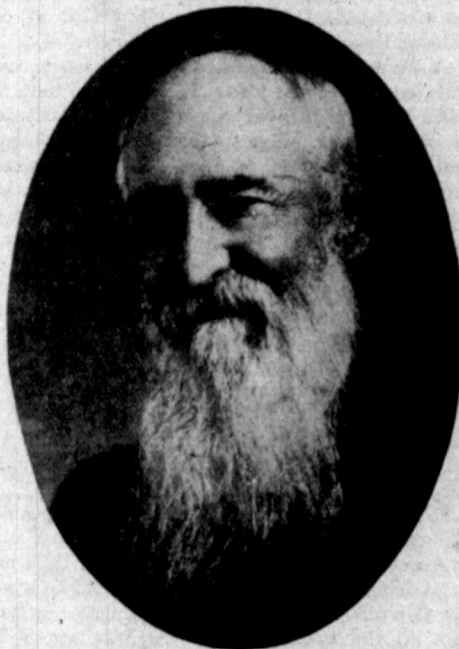
Governor Whitfield, Attorney General Knox and Auditor Riley will speak three times every Sunday from now till May first in the interest of the Campaign. Be sure to hear them if they come your way. Brother S. R. Whitten says they made most excellent addresses at Vicksburg last Sunday.

Florida Baptist Witness says, that the evangelists and their singers insist on being advertised in the papers but that in six years they have not sent in six subscriptions to the paper. Well, there is a passage of scripture which says, "Do good, hoping for nothing again." But on turning to the American Revision we find it doesn't read that way.

The arrest of men on the British ship Orduna, charged with smuggling liquor and narcotics into this country, promises to develop a serious situation by showing the officers and men and the company themselves are responsible for the smuggling. It also promises a correction of it, which we hope may truly punish the guilty and make of them a conspicuous warning.

Pastor A. J. Dickinson, for several years at Tupelo, now at Newport News, Va., has just concluded a great revival meeting in his church in which he preached and Mr. Wolslagel led the singing. It is said to have been the greatest meeting ever held in the city, with record-breaking congregations in their large auditorium. There were ninety additions to the church and a number of others who made profession of faith. Fifteen young people gave their lives to definite Christian service. The pastor followed the meeting with an institute for training Christian workers, in which congregations from other Baptist Churches co-operated, and ten classes were kept going. Many will rejoice in Mississippi over the blessing of God on Brother Dickinson back in old Virginia.

One of the most assuring and cheering things we have heard recently was the testimony of a few brethren at the Regional Conference in Jackson that they had prayed the matter through to victory and had the quiet confidence imparted from God that the Campaign would be triumphant; that Mississippi would raise this year a million dollars for the Campaign and that the 27 million would be raised in the South. They had already set up their Ebenezer. What is faith if it is not the assurance of things hoped for and the conviction of things not yet seen. Similarly we were impressed by the quiet, confident way in which Secretary E. D. Solomon of Louisiana said to us in a conversation at Memphis recently, "We are going to raise it; we are sure to do it." It was not said with any physical or emotional stress, but in confident assurance. Brethren, let us pray it through to victory, and then it will not only be done, but, what is more, it will be done in the right way. "For thus saith the Lord God, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and confidence shall be your strength."



REV. J. D. CHASTAIN, D. D.

Loved by all Mississippi Baptists.

For thirty-five years a missionary of Southern Baptists, in Mexico, Cuba and Florida.

Columbia University has notified Dr. W. T. Lowrey that B. A. graduates of Blue Mountain will have graduate standing at Columbia.

Rev. R. J. Boone comes once a week to the Baptist Hospital for treatment. At his age now he believes it will be difficult for him to receive permanent benefit. He has been a pastor for about fifty years and has baptized over 2,000 people. Pray that if it is the Father's will he may be saved from suffering.

Pastor N. J. Lee at Sumrall had Brother W. S. Landrum with him in a nine days meeting in which seventeen were added to the church and seven young people volunteered for special Christian service, two of them announcing their purpose to preach. The attendance of the meeting was good and the interest grew to the end. The singing was led by Brother F. C. Blossch, a student in the Baptist Bible Institute.

We have been interested in the efforts to get together on the part of Baptist brethren who withhold their co-operation from the Southern Baptist Convention. In the early part of March representatives of these churches in Texas, Arkansas and Oklahoma, with a few scattered ones from other states met in Texarkana and formed a tentative constitution, articles of faith and principles of co-operation. We hope they will succeed in projecting a great program and steadfastly adhering to it till they get it going. They feel the necessity for union and co-operation in order to do anything worth while. But they have cultivated individualism and the habit of seeing objectionable things until they will find great difficulty in cementing their union and prosecuting a big task. May the Lord guide and bless them abundantly.

STATE SUNDAY SCHOOL AND B. Y. P. U. CONVENTION

The Big Auditorium built by the city of Jackson and Hinds County will probably never be put to better use than at the Convention which began Tuesday. They were pouring in at various entrances when Brother Robert Coleman burst in with, "This train starts on time: It is seven o'clock. Turn to 32." And they sang "Jesus, Sweetest Name I Know".

The ushers were courteous and obliging, seating everybody rapidly. The committees had all been functioning splendidly and the machine was running smooth and swift. They met people at the railroad station and shuttled them to their homes. Happy and reverent the people greeted one another and joined in the worship. Isn't religion being in touch with God and in fellowship with one another? There was oneness of purpose, and as Dr. W. A. Hewitt led in prayer, we all had access in one Spirit to God the Father.

"Love Lifted Me" brought all voices into action. The leader selected his choir by asking those who sang in choirs at home to stand, and then having caught them he asked them to come up on the platform. The singing got better as the people found their courage. The orchestra of the First Church, consisting of about a dozen young people, gave a beautiful selection. Some members of the orchestra were from the State School for the Blind.

President R. T. Strickland called on Pastor J. W. Lee to lead in prayer, after which the people poured in until it looked as if this biggest audience room in the state would be tested to its capacity, and this convention is sure to hold the record as the biggest meeting of any kind in Mississippi, with the possible exception of audiences which one or two evangelists gather.

Mr. Goode Montgomery of Laurel not being present Mr. Virgil Posey was requested to serve as Secretary pro tem. The President announced that the meeting would run on schedule time. Mr. T. M. Hederman, editor of the Clarion-Ledger, was introduced and explained the crowded condition of the city, expressed the hope that all would be made comfortable. Baptists fill the city and run most everything from a hospital to a coffin factory. He then introduced Mayor Walter A. Scott to deliver the address of welcome. He said that Jackson has many excellent qualities, and best of all is made up of God-fearing people with the Baptists in the lead. He hoped the visitors would see the zoo, where we have every sort of animal except a blind tiger. There are no gambling houses in Jackson. If the local Baptists don't treat you right, the Methodists will. Mr. Wicks then welcomed the convention in the name of the Jackson Baptists. He said other denominations are helping to entertain and are glad you have come.

Judge D. W. Russell of the University was scheduled to respond to the address of welcome. But Mr. M. P. L. Love was equal to the occasion, being himself introduced as a successful business man, a member of the legislature and superintendent of one of the largest Sunday Schools in the state. He said he spoke for the largest religious convention in Mississippi, a people whose ambition it is to do more and better service for

the Master and their fellows. Dr. Hewitt announced a luncheon at First Baptist Church Wednesday at 5:30 P. M. Mr. J. E. Byrd announced time and place for the special sectional conferences. President Strickland urged the importance of the conferences and insisted that all bring a note book and pencil. He announced the Nominating Committee: J. A. Taylor, Charles Dockery, M. P. L. Berry, J. W. Mayfield, and Mrs. J. M. Thomas. The Committee on Resolutions: W. E. Holcomb, Harry Watts, J. M. Metts, W. A. McComb, and Miss Joy King.

It was twenty minutes to nine when Brother J. E. Byrd expressed his joy in the successful consummation of this convention and introduced the speaker of the evening, who is to speak four times during the convention, Dr. Geo. W. Truett, of Dallas, Texas.

Dr. Truett expressed his pleasure in being in Jackson with a great body of Mississippians and in this significant convention. He expressed it as his one purpose to speak in the way that should be most helpful. He was greatly moved by the presence of such a group of young people. His theme was The Making of the Right Kind of a Life. He drew his subject from the text, "David served his own generation by the will of God." A good motto for the fly leaf of your Bible. Making a living is an incident. Making a life is precisely what we are in the world for. The best service you can render any community is to live the right kind of life. So did Savonarola in Florence, Aristides in Athens, Chrysostom in his day.

1. David Served.
2. David Served His own Generation.
3. David served his own generation by the will of God.

The true business of life is the right kind of service. It is the test of life. By their fruits ye shall know them. The divine emphasis is put upon deeds. Gladstone said one example is worth a thousand arguments. Why call ye me Lord, and not not. Faith is more than a dogma. It arrives. It achieves. Great believers have always been great doers, in every sphere. So it was with Garibaldi: "If fifty Garibaldis be thrown into prison let Rome be free." The list of great preachers and leaders have been doers and toilers. The teaching of Jesus is utterly revolutionary. He never gave a little answer. For example: "Thou shalt love God with all thy heart and thy neighbor as thyself, and your neighbor is the man in any place or condition who needs you. Get to him the best way you can. All provincialism is destroyed. The parable of the good Samaritan is heaven's law for the individual and for nations. Paul stated the correct life principle in saying, "I am debtor to all men."

All power is under inexorable bonds to serve humanity. I owe myself to all from this spot all the way out. How can life be spent. One may be a miser to get all for self. Just before his death President Wilson said one of his greatest fears was that college men were hoarding knowledge instead of using it in service. Life is a trust. This conception alone makes a victorious life. It is not enough to be eloquent, or a successful financier, or a master in any line. But the question is what does he do with his gifts. The true business of life is the right kind of service.

The second division is, The Sphere of Service. With David it was his own generation. We cannot go to the past, we may not influence the future; our business is with today. Everyone needs to live his highest and best, truest in his own home. As goes the home, so goes the church and state. The circle widens to our neighbors and friends. Make this a better city, a better county, a better state. The circle widens to include the world horizon. We must be world citizens. Everyone is a world citizen, in our prayers, thoughts, knowledge and service. Humanity is our parish. We are the world's debtors. We cannot say "Am I my brother's keeper". That is the cry of the slacker and the profiteer. We must have a world program of serviceable-

ness. It must be done now, today, in our own generation. Each one must be his own executor, spending his life and his money while he lives.

Moses' challenge to Hobab, "Thou shalt be eyes to us." It is an appeal to whatever is honorable in man. To this Hobab seemed to respond and joined Moses and Israel in their march. We covet every great banker, or business man or leader of men for Christ.

The third division is the Proper Motive. What makes life dreary is the want of the right motive. One may be moved by egoism. Selfishness is the damnation of its possessor. A selfish nation is on the toboggan slide. This has been the road to downfall of nations in all the past. Germany fell a prey to the law of the jungle. This causes a personal agony of fear for our own land, for we are not free from the peril. "God of our fathers, be with us yet; lest we forget."

A denomination may fall a prey to the same self-centered and selfish idea. If we forget that the world is our parish—if we cease to be missionary we are doomed. Egoism has been the disintegrating influence in families. It will ruin any man. Gladstone said that Napoleon, the mightiest intellect of his time, died like a dog because he was absolutely and totally selfish. Selfishness is madness and suicide.

Altruism is a high ideal but is not able to survive of itself. The only crowning and enduring motive is to be identified with the will of God. God wills it is the mightiest motive in the world. David served his own generation by the will of God. Is the will of God the deciding factor in your life? He always wins who sides with the will of God. He always loses who is at cross purposes with God's will.

This was a sermon of deep and genuine thoughtfulness. It was the message of a man to whom the truth of God is more real than material things; the testimony of a prophet to whom the fellowship of the Master is more powerful than all the world's appeal. It was worth the whole cost of a great convention and a day's travel to hear it.

WEDNESDAY MORNING

Conferences for all departments of Sunday School and B. Y. P. U. workers were held in various rooms of the Auditorium and of the First Church. Not being ubiquitous this reporter could not attend them all, and having no gifts of telepathy, or mindreading he could not communicate with them. It is hoped that some of the good things said and done in them may find their way to the brotherhood by a word in the Record from some of those who were present. Each Conference is said to have looked like a young convention.

The curtain went up in the Auditorium at 9:45 and the President said, "Let's Go!" The pianist, Mrs. Posey, sounded the chord and Brother Robert Coleman called for 102 in his new book, Harvest Hymns, which he furnished to the convention. This has come to be the people's convention and they enjoy it. Two new songs were tried out, one of them, "Let Others See Jesus in You", was practiced by grading the congregation according to ages and having them sing.

The first speaker was Mr. Grady Snowden, of Hattiesburg, a school boy, who discussed "Why B. Y. P. U.'s Die." First cause is unfaithfulness of the pastor. Sad but true. Surprising but a fact all too common. Get a pastor who is interested in the young people, who believes in the rights of the young people. Without this the church will stand still.

Second, you may kill a union by an inefficient president. Third, the social life neglected will destroy the union. A young man must have satisfactions, if not in a union, then he is in danger of finding it in the wrong place. Fourth, hindrance or opposition from outside sources, old people who have not learned the value of the union and think the young people are taking too much authority. Fifth, irreverence among young people will wreck the union. The program must

not be interfered with by laughing and talking among the members or visitors.

After this speech the President said that is a sample of what the B. Y. P. U. is doing. Not many of you could do that at his age.

Secretary Auber J. Wilds then took charge of the program. He called attention to the several banquets for several groups. Also announcement was made about future plans involving institutes, summer work and conventions. We are going to specialize next summer in extension work, offering rewards for those who organize unions in churches where they are not now. The manual must be taught. We propose to have B. Y. P. U. libraries as rewards for service rendered in extension work. It is purposed to give our young people a wider vision of service.

The Laurel orchestra rendered some special music, which was greatly appreciated. It consisted of five boys and three girls, apparently intermediates.

Dr. L. P. Leavell spoke on the B. Y. P. U. World Wide. Americans are thinking in world terms, especially since the war. Last week Mr. Marconi spoke to 50 million people by the wireless. They are working on a world wide language, that everybody may understand. Wouldn't it be great of Dr. Truett's sermon could be spoken and understood around the world? He recalled the history of the B. Y. P. U. in Mississippi beginning with the Convention at Canton twenty-five years ago. He read the names of speakers and others found in the minutes of the Convention. He exhibited also the first B. Y. P. U. Manual published in 1906 as a result of some lectures Mr. Leavell delivered in Texas at the request of the Sunday School Board. We have come from crude beginnings to a present complex and efficient organization. A number of states now report over 1,000 unions in each state. Mississippi now has 825 and will make a drive for 1,000 this year. There are now 12 B. Y. P. U. study books. Oxford sends 22 messengers, having just been through a local training school. The time to begin with young people is the day they are converted. Where there is one convert there is enough to make a beginning for the B. Y. P. U.

The Spanish speaking people in Texas and Mexico are republishing the B. Y. P. U. literature in their own language. The Chinese are now getting out similar literature. They have just begun and in ten years there will be no candidate for the ministry who does not come through the B. Y. P. U. Already in some places 90 per cent of them get their conception of Christian service from this source. Dr. Leavell read from a Chinese B. Y. P. U. quarterly indicating the progress of the union methods throughout the world. The young people's work in China was greatly hampered by the customs which prevented the coming together of young men with young women, but it has largely been overcome and two of our missionaries are now B. Y. P. U. Secretaries for China. The introduction of the young people's work into Rumania was accomplished by a young native who came to the Seminary in Louisville and learned how. They have suffered and are suffering persecution from the Catholics, but are standing steadfast and immovable, always abounding in the work of the Lord. Dr. Leavell read effectively the poem of Joaquin Miller on Columbus, "Sail On."

Brother Smylie, a colored song evangelist, sang "Take It To The Lord and Leave It There." He was heartily applauded.

Address of Dr. Weatherspoon

The congregation sang, "God Will Take Care of You." Dr. J. B. Weatherspoon, pastor of Highland Church, in Louisville, Ky., spoke for half an hour. He said his heart leaps as he sees before him the rainbow of the future in these young men and women. He started with 1 Jno. 2:14, "I have written unto you young men because ye are strong." The world is always ready to pay tribute to the strength of youth. The ancient stadium is witness to this. History,

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The world also leans upon its young men and women. The forces of disintegration are at work; disasters come, pestilence and wars, all such call for the strength of youth. The world loves, admires, leans upon the young. It is great to be young. But it is dangerous. It is the time of our greatest temptations. The world makes then its strong appeal.

It is the necessary discipline of life to suffer temptation. It is the compliment of Satan to your worth. Temptations waylay any path because you are strong. John was speaking of spiritual strength, of religion. There are three fortifications to spiritual life needed. First there is need of exercise for the development of strength. We must daily exercise our hearts unto goodness. There will come some time the master challenge, the deciding day for each of us. To meet this we must look after the commonplace day, attend to the little duties, decide aright the little questions. These go into the making of the strength for the day of decision.

Prize fighters spend days and days in preparation by proper exercise and diet. Every day his strength is tested in sparring matches. It is doing these with energy and care that preparation is made for the great test. Our little tests are coming every day. These are life's preparation. Deal seriously with the trivial that we may deal victoriously with the great things.

Strength depends upon purpose. We are made for God and the highest things of life. We must consecrate our strength to the highest purpose. The mere physical giant knows nothing of a high and holy purpose and is simply a waste of power. What avails it to be merely the best checker player of the world. The same mental effort could make the world far better. Daniel purposed in his heart. Jesus' purpose was to seek and save the lost, to give life, not to be ministered unto but to minister. Paul said "This one thing I do."

Third, because you are strong you need the skill to use the strength aright to good purpose. This skill must be attained largely in youth. It is too late when the mind and habits are fixed. David got his training back at Bethlehem out in the fields with the sheep with sling and strength of arm to slay the bear and the lion. All his training came into use at the moment he met Goliath. And all the early days gathered strength of will and force of character and skill to deal with people later in organizing his kingdom. The daily tasks are our chance for preparation. The churches are giving the young people today skill in the use of themselves which will come into use in the after days of hard service.

WEDNESDAY AFTERNOON

Jackson restaurants had a hard time finding room for everybody who wanted noonday lunch, but there was plenty to eat when you could get to it. This or something else made the people a little slow coming in and the singing a little heavy when it started. The Laurel orchestra was called upon for a musical number and brightened up things a bit.

The President turned the meeting over to Secretary Wilds to award the banners for the year. He called for volunteer reports from any and all who would report for their unions. Griffith Memorial reported having organized five unions in the year. Clarke College claimed the best representation at the Convention. Hazlehurst Purser Union said they propose to win a library for next year. Tupelo reported four unions. They have a B. Y. P. U. director, who recently organized an adult union with 13 members. Russell union will claim a library for next year. Brother Murray reported for his churches in Hancock County. Columbia reported 9 B. Y. P. U.'s in one church, 18 in the county. Clinton Church reported six senior unions and three others among the younger people. Davis Memorial in Jackson, reported one of the very best juniors. Second Church, Jackson,

will go after all pennants and a library for next year. Magee made a good report. Pascagoula and Aberdeen came in with a ringing report. Seventeen came from Water Valley. Durant has done thorough work in the study course. Oxford reported 144 in their union. Woman's College, Immanuel Church, reported six unions. Poplarville reported amid applause. Wiggins claimed one among the best. Osyka sounded a high note. Self Creek in Oktibbeha is a country church, but is running a neck and neck race with the cities. Drew has just had a study course and is counted among the best. J. D. Franks Union of Columbus made a good report. Charleston reported through the pastor a service to other unions and several professions of faith. Senatobia has a director, Miss Cooper, four unions and organized one in the country. Kosciusko organized four unions in the county. Yazoo City union is like everything in Yazoo, growing. Columbia has 35 present. Enterprise and Vicksburg and Zion Hill made rapid fire reports. Pastor S. L. Morris reported organizing four unions. Coldwater reports an attendance of 125. Kewanee reported overpaid in the 75 Million Campaign and land planted for the Lord this year. Indian Springs and Newton, Eudora, Fifteenth Ave. Meridian, Columbus Second Church, Wausau, all got in reports. Brother Moulder has organized four and will organize four more. Tylertown, Fellowship, Goodwater, Magnolia and Batesville all reported.

Banners were awarded as follows: The Senior Banner went to B. W. Griffith Union of Vicksburg. The Junior Banner went to Davis Memorial in Jackson, which made over 99 1/2 per cent. The Intermediate Banner went to Hazlehurst. Other unions were given honorable mention and one or two were barred from getting the banner by having gotten it last year. The College Banner goes to the school having the largest number of students in the union. It goes this year to Clarke College with a percentage of 99 4/5 plus. Hereupon Clarke College was called upon for a song. The Davis Memorial Juniors brought down the house with their yell. This touched off Clarke College and The Woman's College.

The Junior and Intermediate Program was given under the direction of Miss Sallie Payne Morgan. Julia Toy Johnson led the devotional service. She read from Exodus 3. She spoke of Moses' preparation for his work, at his mother's knee, at school in Egypt, intimate association with God through forty years. Many times we have to discard some habit before God can speak to us or through us. We must not make excuses, but use what we have in his service.

Mr. Samuel Pack, of Laurel, spoke of what the B. Y. P. U. means to a young Christian. The leaders and burden bearers of today are from the B. Y. P. U. of yesterday. I have seen the unmoulded clay of young Christians formed into beautiful statues. It means being fashioned into instruments of great usefulness. Virginia Chapman of Second Church, Jackson, told why we should study. To know more about God and Christ. We came into the kingdom as little children and have all to learn. We study that we may obey the will of God. There is no way to know but by study. It is necessary in soul winning. If we keep our lives clean, God will be revealed through us. Ignorance is no excuse for disobedience. "Thy word have I hid in my heart that I might not sin against thee." This training must come in the early years.

Margaret Manning of Baldwin spoke of the Bible Readings. A wall chart with a gold star will mark each name of those who have done the Bible reading each day. Keep an honor roll for those who read the Bible every day. A roll call; the eight point system. The librarian will report those who do or do not. Contests between groups will help. Keep before them the 100 per cent standard. Urge them to keep the Bible in a conspicuous place that they may not forget to read it. Enlist the help of the mothers. The Sunday School Boards. Awards will help. The spiritual mother is the surest and best of all.

Wilma Gunn of Osyka spoke of the Junior and Intermediate work. She showed the development from the log school house and church to the present model church with adequate equipment. Boys are brought off the streets or creeks and play-grounds and put into training for service in the kingdom. Lives are saved as well as souls. The responsibility is on the parents to enlist their boys and girls in the work of the kingdom undertaken in the unions.

Miss Joy King spoke of Young People and Stewardship. An acceptance of the truth of stewardship and a conviction of the doctrine will solve the problem of giving and of the Campaign. God offers returns on investments so great that there shall not be room to hold them. We listen to financial promoters who offer us ten per cent, but God offers us seven times seven. And the results are spiritual as well as material. Stewardship involves not merely the matter of giving but also the business of living. We must have a plan for our lives. Find out what is the will of God. Good results of stewardship are seen in developed spirituality, increased usefulness and the approval of God. The young people of today will be the missionaries of another generation. Will their wealth be a blessing or a curse to them and to the world. Tithing is the minimum standard in stewardship.

Mrs. Edna Watkins Hewitt spoke on the parents' responsibility in training for Christian service. She told of a lady missionary passing through New Orleans. The children were speaking in Spanish, when a gentleman asked what nationality they were. The oldest girl replied, "Baptist". Parents are commanded to teach the word diligently to their children. But first these words shall be in thine heart. Children are alert and watchful as well as easily impressed. In the B. Y. P. U. all the natural aspirations of young people are met. A mother said she kept her children from eating green apples by giving them ripe ones. A hint to the wise is sufficient. Our present obligations can be made our future rewards.

A pageant was given by the Intermediates of Hattiesburg. It was "The Spirit of Missions". It very effectively showed the appeal of wealth, of fame, and of pleasure. Last appeared the spirit of Missions which called to service in the places of greatest need. It is certain that tears were in many eyes when one was shown to respond to the call of hardship and duty and followed the spirit of Missions.

WEDNESDAY NIGHT

The people had learned their lesson and came early. They marched in to the strains of music from the Laurel orchestra. The chief song in the opening devotional service was "Let Others See Jesus in You", which Mr. Coleman said was to be their Campaign song in Dallas this spring. But no song drew every voice into the chorus like "I Am Bound For the Promised Land". Clarke College quartet sang "The Saving Power of Jesus Tell".

Dr. Gunter called for a meeting of the county organizers at luncheon tomorrow noon at First Baptist Church. Dr. Yarbrough announced that the South Mississippi Assembly will meet August 10th, a little later than heretofore because of the other summer school at the college.

Mr. F. H. Leavell spoke on the challenge of the Inter-Board Commission. Southern Baptists have in their colleges 93,000 of the picked men and women of the whole land. They make an army that may be irresistible and invincible. There are 14 million youths in America, of whom 10 million are probably doomed to failure. Artaxerxes said, Oh that my million and a half men were only soldiers. These youths of ours must be converted into a militant and victorious army. Two words are popular today. One is "jazz". It is said we are living in a jazz age and our young people are victims of the jazz. I don't believe it. The other word is "flapper". This is

(Continued on page 6)

The Baptist Record

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BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY

P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

WHAT SHALL WE HAVE?

You recall the interesting conversation between Jesus and the disciples just after the rich young ruler had visited Jesus and gone away disappointed when Jesus laid down to him the conditions of eternal life. Jesus was himself sad and said, "How hard it is for a rich man to enter into the kingdom of God." His disciples were astonished and said, "Who then can be saved?"

Peter begins figuring and said, "Lo we have left all and followed thee; what then shall we have?" Jesus was gentle and generous in answering: "Verily I say unto you that ye who have followed me shall sit on thrones. And everyone that has left houses, or brethren, or sisters, or father, or mother, or children or lands, for my name's sake, shall receive a hundred fold."

Jesus here says emphatically and explicitly that the one who takes him at his word, accepts him as Lord, and conforms to his commandments shall not lose by it; yea rather that he shall greatly profit by it; that he shall receive "a hundred fold now in this time, houses, and brethren, and sisters, and children and lands." Mk. 10:30. And this teaching is amply corroborated by other New Testament scriptures.

Is this to be taken literally? Not always, and yet it is as a general principle fulfilled. One would not expect it to be fulfilled literally as to the hundred fold in mothers and sisters and children, and so there must be room for some other understanding of it. But he also speaks here of houses and lands. This is not necessarily to be taken literally, and yet it is over and over again literally fulfilled.

Everybody now recognizes that the religion of Jesus Christ multiplies values; that it not only increases the joy in what one possesses, but also makes his possessions secure. Material possessions are enhanced in value by the character of the people among whom we live. The religion of Jesus makes men honest, industrious, thrifty. Where the gospel is preached and received the property values rise and possessions multiply. To remove the churches would be to decimate the property values.

But this does not exhaust the meaning of this promise of Jesus. The individual man is far better off by reason of his being a Christian. He is financially a beneficiary by reason of every dollar he contributes to the Lord's work. Those who deny it may be and often are good men in some other respects, but they have never put God's promise to the test in which he says, "Give and it shall be given you; good measure pressed down, shaken together, running over." Paul, who is the greatest authority on earth on the doctrine of grace, and who insisted all his life that by the deeds of the law shall no flesh be justified, this same Paul is the one who said, in urging a liberal offering for the poor: "God is able to make all grace abound to you; so that ye having always all sufficiency in all things may abound unto every good work." It was this Paul who in urging a collection said, "He that supplieth seed to the sower and bread for food, shall supply and

multiply your seed for sowing, and increase the fruits of your righteousness."

One is not violating the letter nor the spirit of the scriptures when he makes an appeal to Christians to give, to spread the gospel, and promises the material gifts of God as reward for his service. The rewards are not alone in material prosperity. There are other and better things than material blessings. To be the recipient of gratitude and affection is far more than money. To sit on twelve thrones judging the twelve tribes of Israel is a position of trust, honor and responsibility far above material rewards. But the material rewards are included. The position of a true minister of Jesus Christ is one of exalted honor and privilege. To be held in esteem and affection is more than gold. And yet there are probably few preachers that are not in possession of far more material comforts than they would have had if they had never entered the ministry. The training which they have received fits them for greater joy, greater service and enables them to be worth larger compensation.

There is no sacrifice made for Christ and his cause which will not come back to us a hundred fold and in many ways. It may be a momentary hardship to meet the campaign pledge, but it is as sure to return to us in blessing as the promises of God are faithful and good.

TOPSY TURVY RELIGION

Now confidentially, brother, the article above was written to prepare the way for this one. Every word of it is true, but it is not all of the truth. The fact that the religion of Jesus Christ is a great material asset in this world cannot be denied. Godliness is profitable for all things, having promise of the life which now is, and of that which is to come. It pays to serve God. It is good financial economy to give of our substance to the Lord. "Honor the Lord with thy substance and with the first fruits of thine increase; so shall thy barns be filled with plenty." All of this is true and the promises of God can be cashed any day at his bank.

But—and this is what we need to learn and never forget—the bargaining spirit is no part of the religion of Jesus Christ. This is the lesson which Jesus sought to teach Peter in answer to his question, "Lord we have forsaken all and followed thee, what then shall we have?" Jesus answered his question tactfully, tenderly, by telling him that he would get all that was coming to him and many times more than his due. But he didn't stop with this. Not only must the question be answered but Peter must be set right. And so Jesus adds, "But many shall be last that are first, and first that are last." And then for fear Peter (and the rest of us) should not understand this enigma; he explains it by the parable of the vineyard laborers, in which he shows that some who went last to work and did the least are rewarded as highly as those who had worked all day. Mind you he does not lay it down as a principle that there will be no difference in rewards. He does not teach that those who do the least will always get as much as those who do the most. That is not true. He does not say flatly that those who are first shall be last and vice versa. What he does say is that "many" who are last shall be first. Not all of them; not most of them, at least he does not say so, but "many". That is the surprise and that is the thing for which we must seek the explanation.

There are several factors which enter to determine the relative reward which the Christian receives for his work. But one of these, the one which Peter lacked just then and which Jesus was seeking to impress upon him was and is the spirit and motive which prompt us in the work. Jesus was grieved to see that Peter was still prompted by the old legal spirit of so much for so much; "What then shall we have?" What are you going to give us? He would remind Jesus of what he had done, left all and followed him. He wants to get as much as possible for what he

does. He is bargaining and haggling for a reward. Jesus tells him that he will get all that he is worth, all that his service is worth, all that is promised him. The Lord is a faithful paymaster.

But he is more than a paymaster. He would no longer call us servants, but friends. He loves us and blesses us even when he knows there will be no return for his goodness. He would have our service to him be on the high plane of love, a love that delights to serve, that gets its chief joy in service, in doing good, and is not always watching the clock and waiting for pay day. You will remember that he said in the judgment when the rewards are being conferred, those who were being accepted and blessed, said, "Lord, when saw we thee ahungred or naked or sick or in prison and ministered unto thee?" It was not only forgotten, it had never really been taken account of.

The religion that works for rewards is not the Christian religion. We do not say it is anti-Christian, nor even unchristian, but it lacks the high quality of unselfish, loving, joyous service that forgets what it did, that really was never conscious of itself, but only enraptured with the vision of the love of God in the person of Jesus Christ.

Peter was only a beginner at this time. He had far to go and much to learn. Jesus later on said, "I have many things to say unto you, but ye cannot bear them now." And while serving Peter in a menial way said to him, "What I do thou knowest not now, but thou shalt know hereafter." When Jesus was taken away and the Spirit came upon Peter, he forgot himself, he thought no more of what he would get, but only of how he could serve the Master, and how he could do the most for him.

The number of students at Millsaps College is said to have been doubled in the past six years.

Evangelist T. T. Martin will be associate editor of the Baptist Magazine with Dr. J. W. Porter of Louisville, Ky.

A Committee is preparing to broadcast part of the program of the next meeting of the Northern Baptist Convention.

The Texas brethren have an extra call meeting of their State Board this week in view of the urgency of the Campaign.

The man who loves his own home above all others is the man who would shoulder his gun, if need be, to defend the home of his neighbors; the man who loves his wife above all other women is the one who most greatly honors all women; and the man who loves his own church, or his denomination best is usually the one worth most to the kingdom of God.—Alabama Baptist.

A letter received recently with no name signed and which on this account we cannot publish, suggests that if all the pearls, diamonds and furs worn to church were sold and the money given to missions, we might wind up the Campaign in good shape. Pastors and pastors' wives come in for a share of criticism along this line. Well, the judgment day is coming and each one of us shall give account of himself to God.

The church at Kankakee, Ill., held a unique funeral service in commemorating the burial of twenty-five dead members, and Pastor Hines preached a sermon entitled "Burying Dead Members" on the text from Rev. 3:1: "You have the name of being alive, but you are dead." (Moffatt.) The service afforded the pastor an opportunity of emphasizing the value and obligations of church membership, and had a salubrious effect on a lot of sick members who were given a realization of their approaching end. This is a novel service, more or less depressing to contemplate but much to be preferred to the usual method of "dropping names".—The Baptist.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Tithing Literature

We have made a long step in the right direction in the way of placing tithing literature into all the Baptist homes. There are now about 38,000 tracts per month being distributed. These are without cost to the churches and pastors. The State Board supplies them. We earnestly request that every pastor see that they are distributed in a systematic way once a month. If at any time the pastor should desire to discontinue to do this, he should notify the State Board immediately in order that no tracts be wasted.

Encouraging Reports

We have just learned that Byhalia with W. E. Lee pastor subscribed \$1,000.00 more than their quota and has paid the pledge in full.

Immanuel Church of Hattiesburg with W. S. Allen pastor has already voted to pay every cent of their quota by the close of the year. If sufficient funds have not been paid in by the membership by the close, a large number will be covenanted together to borrow the money if necessary and make it up.

Reverend J. E. Lowe states that his churches, Braxton and Pinola, will pay up. This is not surprising when Brother Lowe himself on a small salary subscribed \$500.00 at the beginning of the Campaign and has kept up his payments.

A pastor of a large church was recently speaking in other churches in the interest of the Campaign. Upon his return he preached in his own church in the interest of the Campaign and at the conclusion of the sermon stated that he desired to increase his contributions. Having stated the amount which he was going to give in addition, many of his members joined him instantly and the additional amount compared favorably with what the church had been previously giving. There is a fine spirit being manifested. There are many, many who are going the second mile. Having paid up in full they are going on beyond. Enough of this will make good all the losses by death. There is no reason why we should not expect to reach a million dollars this year. But let's not wait until the end of the year to pay it in. Let it come every month and come strong.

Another full time pastor recently preached on Obligation and Conscience. In the afternoon following the sermon, one of the members who had subscribed \$500.00, having paid nothing, said, if you will keep off of that conscience question I will pay every cent of the \$500.00 which I have pledged. The pastor had stated that there were many who were riding in fine cars and buying gasoline with money which they had promised to the Lord. We may make excuses to our fellows in not paying our pledges and we may satisfy them in a way with those excuses, but there is one thing very certain that our consciences are not going to be satisfied and we are going to have to continue to live with our consciences, to do business with them, to go to church with them, and sleep with them.

Following is what some of our leading laymen think of the 75 Million Campaign:

75 Million Campaign

I have read your recent letter and the tract enclosed therewith.

It appears from the facts and figures submitted that the Campaign has been a wonderful success already. It has brought us to the border of the Promised Land. We are well able to go over and possess it and must consider no other course than follow up the victory.

Our people have been blessed. They have the money and must pay it in and complete the Campaign. We can think of nothing less.

Why Victory is Possible

While the completion of the 75 Million Campaign in 1924 is a stupendous task, that the thing can be done is assured by the following considerations:

1. Southern Baptists believe in finishing what they undertake, in performing what they have promised.
2. They have over 27,000 churches with 3,500,000 members, led by 15,000 pastors.
3. They have an annual income of \$1,500,000,000 per year, one-tenth of which would pay the remainder of what they owe on the Campaign four times over.
4. They are spending many millions of dollars on automobiles, gasoline, amusements, fine clothes, jewelry, and countless other luxuries, and can invest many millions in the Kingdom of God when they once have the will to do so.
5. They acknowledge the New Testament as their all-sufficient guide in matters of faith and practice and in that New Testament Jesus Christ declares: "He that believeth on me, the works that I do shall he do, also; and greater works than these shall he do, because I go to the Father."
6. They acknowledge Christ only as their Lord and Master and Christ has said, "All things are possible to him that believeth."

"DUTY DONE MEANS VICTORY WON"

Baptist 75 Million Campaign

We have covenanted among ourselves and with God. God has done his part and we cannot fail to do ours. Let us have consciences "void of offense toward God and toward men". We cannot have short of the completion of the Campaign. We may hide our shortcomings from men, but we cannot hide them from God or conscience. It has been well said: "There is no evil which we cannot face or fly from but the consciousness of duty disregarded." The conscience "is witness, judge and prison, too."

We have witnessed the wind, earthquake and fire and MUST now heed "the still, small voice", lest that witness, conscience, condemn us, that judge, conscience, sentence us, and that jail, conscience, torment us.

May the God of victory drive us to our duty.

Yours for victory through Him,

S. E. TRAVIS,
Attorney at Law, Hattiesburg, Miss.

I am in receipt of your letter of the 6th inst., in which you ask for my "opinion of the Campaign", and in reply thereto will say that in my judgment we have reached a crisis in the life of our denomination, for if the Millions Campaign should fail we will have demonstrated that we can not be relied on to fulfill any pledge we may make to God for the carrying out of His work. If this Campaign should fail, even conceding that it may be burdensome for some of us to fulfill our pledges, non-Christian people, both at home and in foreign lands, will of necessity doubt our sincerity and the value of that religion which we offer to them but do not live by ourselves. This language may be severe but it is true.

Civilization is apparently at the cross-roads and can be preserved only, if at all, in its present form, by the Christian religion. All that most of us can do to aid in giving that religion to the world is to contribute of our money thereto. Our pledges to the Millions Campaign is a primary obligation, with the fulfillment of which we have no right to let anything interfere. I cannot believe that this Campaign will fail, for while Baptists may be slow, they have demonstrated by their conduct in the past that they are exceedingly sure.

With great respect, I am

Yours for the success of the Campaign,

SYDNEY SMITH,
Chief Justice Supreme Court of
Mississippi,
Jackson, Miss.

I appreciate very much the tract mailed me a few days ago. It gives many interesting facts relative to the work done in Mississippi since 1919 for the Kingdom.

We are taught to pray, "Thy Kingdom come", and this we should continue to do, but we should also remember that it is through the work of man that the coming is hastened, and that if our prayers come from earnest, faithful hearts, we will greatly forward the glorious work by giving of ourselves, our time and our money.

Some can give more freely of their money than of time, or of themselves, to the work, and it is to those we should appeal to now; to enable us to reach the total of Mississippi's quota promised five years ago. If we but compare the results of our efforts since the Campaign began with the preceding five years, it proves that the Lord's promises are to be relied upon, and should be the cause of adding to our zeal to push forward the work, so that by the end of the year we shall not only have reached our goal, but beyond.

All that can, (and all can,) should pay full by May, and add other contributions month by month, until we end with a triumphal December. The eyes of a sin sick world are upon Southern Baptists. Shall we fail the Master now?

Sincerely yours,

T. E. ROSS,
Physician and Surgeon,
Hattiesburg, Miss.

In my opinion the Baptist Seventy-five Million Campaign is the outstanding event in our denominational life during the last several years. One great drawback to all of our church work has been that it has not been in accordance with fundamental business principles. I am glad to see all of our church work being put on a business basis. Greater than this, however, is the far reaching inspirational effect of the Campaign. It has kindled a new fervor for the cause of Christ within our ranks which has permeated every phase of our work.

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an injustice to our young women. The length of the hair does not indicate the size of the brain. But there is a distressing frivolity. One who was a worthless, frivolous student has been known to become one of the best missionaries. The frivolous and worthless may be redeemed. But it takes a positive religious program to do it. This is what the Inter-Board Commission is sponsoring. No campus is so good but it can be made better, and none so bad but it could be worse. Our task is to make a religious atmosphere on the campus such as we have at home.

Young people's work among Southern Baptists is far ahead of any work done by other Baptists.

Our students are not malicious but their indifference is appalling. Students are great joiners. They must be made to know that to join a local church brings more of blessed fellowship than anything else. Every college should have a full time religious secretary. The state boards are helping solve this problem. There are three denominations putting over \$75,000 into student religious work. We must furnish them the right kind of literature, specially prepared for them. We have had three religious conferences for Baptist students in the South. They are responsive. Mr. Leavell repeated the statement that of the 93,000 Baptist students in the South only 30,000 go to church. This proportion can be reversed in two years. Alabama University has a Baptist religious leader supported by the State Mission Board. Next year we propose to have 16 state conferences for Baptist students. The graduates of our colleges must come back to their homes with proper proportions in the valuation of spiritual and material things.

Dr. H. M. King offered a resolution looking with favor upon a Gulf Coast Assembly and appointing a committee with J. E. Byrd as chairman to consider the matter and arrange for it if it seems wise and practicable. It was referred to the Committee on Resolutions.

Miss Rivers of Blue Mountain College sang "I Came to the Garden Alone", with a voice of natural sweetness and excellent training. It was sung with genuine sympathy and true expression. After several popular songs by the full congregation, Dr. Truett preached the sermon of the evening on "Everyone Win One". If Southern Baptists did this in ten years we would win twice as many people as now live in the world. His text was, "And he brought him to Jesus", an ordinary man doing an extraordinary work. It is the story of Andrew and his brother Peter.

Did you ever bring anyone to Jesus? It is the greatest joy anybody ever experienced. He that converteth a sinner from the error of his way, shall save a soul from death and cover a multitude of sins. To save a life is a feat of magnificent heroism. To save a soul from death is far more. It is a joy beyond description. It is to double the worth of heaven.

Andrew calls us back to the first and supremest business of every Christian and every church. Jesus lived in a world crisis and his way of meeting it was to send the disciples to save the souls of men. Lloyd George knew and said it is Christ or chaos for the world today. Only one balm, only one physician.

Andrew had just found the Messiah and straightway he is interested in others. This is the best evidence that one is a Christian. Speaking personally, the one evidence that has never failed with me is that I have always longed to see sinners saved. The spirit of Christ is that of compassionate anxiety for others.

Andrew began at home, with his own brother. Nothing can atone for failure to help and save our own homefolks. If America could call its people back to the family prayer, and conversation about Jesus! Andrew magnifies the place and power of personal work. What if every Baptist in Mississippi should win one! In three years we should have 600,000. The greatest work of grace that is going on in the world today is in Russia. In ten years it is believed there will be

25 million Baptists, because every one of them is witnessing to Christ in personal work.

The necessity of it lies first in the very nature of people. Personal work is the way business is carried on. It is personal living contact and solicitation. The same in politics. Shall the children of this world be wiser than the children of light? See the example of Jesus preaching to Nicodemus, the woman of Samaria. Read history of the single lost sheep. Let us remember our supreme mission is to go out after the missing soul. The evangelistic passion is absolutely vital to the growth of our churches. It is a life and death question with a church or a preacher or church member. Otherwise a church is no more than a club. It is ready to be spewed out.

How are we to do it? We must magnify the word of God and its author the Holy Spirit, our sword and our power. Teach the word, preach it, proclaim it, turn it loose. It is easier to turn over Stone Mountain with a broomstraw than to overthrow this book. We need not defend it, just turn it loose. We need not compliment the Book—simply declare it. Seek the spirit of guidance. Ye shall receive power when the Holy Ghost is come upon you. You may be clothed upon and empowered by the Holy Spirit. There is such a thing as being led by the Spirit. He will never lead us contrary to the Book. He does not contradict himself. We have no time to lose. We must obey the impulse of the Holy Spirit. We must bear witness of our personal experience. Andrew knew Jesus and this was what induced Peter to come to him. Tell others what you personally know about Jesus.

The supreme human qualification is that we love them, that we really care for them. When everything else fails, love wins the day. Read afresh and memorize the thirteenth chapter of First Corinthians. The world is doomed unless we give Christ to men in our generation.—Benediction.

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SHALL SOUTHERN BAPTISTS DIRECT THE POLICY OF THEIR INSTITUTIONS OR SHALL THEIR INSTITUTIONS DIRECT THE POLICY OF SOUTHERN BAPTISTS?

By W. J. Epting

I have always been a loyal supporter of every phase of denominational life and activity and expect to continue to the end of my earthly career.

I believe our doctrines are true, and our independent form of church government is the one safeguard to the infallible word of truth. I am deeply grateful to God for every one of our institutions and most heartily join hands with the brotherhood in making safe Baptist truth and democracy in all of our institutions of learning, healing and charity.

There is in the political world what we are pleased to call cliques and combines, that is where one representative will pull to get another man's influence and vote for certain appropriations for his people with the understanding that he in return will work to get the other fellow's measure through. It is a dangerous cesspool in politics.

I see a dangerous drift in the modern movements of our people, religious cliques and combines are no better than political cliques and combines; great temptations are being thrust upon our institutions by our people: for instance we put members of the Board of Education on the Hospital Board, and in some instances the Executive Board of our Conventions are composed almost wholly of members of Boards representing our various institutions, thus putting inducements before good and faithful brethren to form combines and cliques. Mark you, I did not say a clique or combine had ever been formed, but we unnecessarily subject our brethren to the temptation, and many of these brethren are over-

burdened already. The brotherhood should have a heart and relieve them of some of the crushing burdens that are already falling with unbearable weight upon a few brethren who have these responsibilities thrust upon them because of their self-sacrificing spirit. These men do not court such responsibilities, they are not self-seeking men; their duties become too multitudinous and we must come to their rescue.

Shall our various institutions tell us what we must do, or shall we tell our various institutions what they must do? Would our people encourage any teacher in any of our institutions of learning to teach in the Chicago University, which is the fountain head of evolution and modernism? Would we say to them, spend a few months imbibing their teaching and inhaling the atmosphere of that school? Oh but you say when one of our teachers go up there he will give them the truth and help purify the institution. That would be like a man going down in the sewer and wading around and when asked his purpose would say, "I am down here purifying things." When any teacher in any of our institutions begins to consort with the Chicago University it is time to let him go forever.

I can see no difference in destroying the BIBLE by outright antagonism and destroying it by scientific methods. We are to walk by faith, not by reason, not by sight; we stand not on a natural footing but are secure only on the supernatural.

SECULAR PAPER'S TRIBUTE TO THE OLD PREACHER

In these days of high prices, how would you like to try living on \$30 a month? It would require shrewd planning on the part of the most resourceful to get three satisfying meals a day on that amount, to say nothing of clothes, shelter and other necessities of life.

Of course, we don't hear any complaints from the old preachers themselves. Most of them have sacrificed all their lives for benefit of the souls and bodies of others. When they took up the cross they did it with the determination of carrying it through to the end, and they adhered to that determination. In Gethsemane or on Golgotha they are as uncomplaining as when serving the Master on the shores of Galilee.

The lawyer, the doctor and those engaged in other secular professions so fix their fees that they may provide for all requirements of the present and insure a competence for themselves and their dependents when the weight of years bears heavily upon them.

With few exceptions, circumstance prevents the preacher from thus safeguarding himself against old age. Asking little, receiving little, he struggles on through life with the fixed purpose of making the world a better place for men to live in and making better men for the world to come.

The world can never pay the debt it owes these old preachers, but it can show its appreciation of their sacrifice by providing for them the comforts of life in their declining years.—Commercial Appeal.

The light fines imposed upon the Englishmen in New York City, who were found guilty of bootlegging from an English ship, amount to a protection of the liquor business and are enough to awaken indignation in every man who believes in the Constitution of the United States. The same spirit or worse was shown in the United States Senate when a Senator from Maryland announced he had recently drunk liquor at a Virginia dinner party.

G. W. Griffith is supplying for the church at Shaw while they are without a pastor. He is an evangelist well known to many preachers in Mississippi and would be glad to find opportunity for service in the state.

LESS THAN THE LEAST

By Wm. Lunsford, Cor. Sec.

In the allocations to Southwide cause, in the 75 Million Campaign, the Relief and Annuity Board stood at the bottom of the list, with an average of 3 1/4% from the states. Here are the figures: Foreign Missions, 24%; Home Missions, 15%; Orphan Homes, 7%; Hospitals, 4 1/2%; Ministerial Relief, 3 1/2%. Does that mean that the Relief and Annuity Board is the least of all of our great interests? Does that tell the story of the concern and affection of Southern Baptists for the men who have grown old in the ministry? Was 3 1/4% the measure of our love and intention, to a class who have patiently toiled through the years, on scant wages, the great majority of whom spend their last days in the grip of biting poverty? No. It was an inadvertence, and not an intention. At least, we shall give ourselves another chance, before saying to the contrary.

Standing Before a Mirror

Is it not a travesty on justice and honor, when we advertise ourselves so vehemently as feeders of a hungry world, and at the same time allow our preachers to eke out a pitiable existence from the charity box? One may think one's self very imposing in appearance, until one seeks confirmation by a close-up in front of a first class mirror. In this a great denomination is not unlike an individual. She may think herself very worthy because she feeds a few thousands who are hungry in Armenia and Russia, but a close inspection before the all-seeing eyes of Him whose vision is undimmed, will reveal a shocking unworthiness because she leaves great numbers of her aged servants in America, without sufficient food and proper clothing. The one should be done, but the other cannot be left undone if we wish to be justified in the sight of the Lord.

Three and a Half Per Cent

The results have been that the Board has limped and struggled and only half approximated its great task. The provision for the Relief and Annuity Board in the next budget should be large, generous, and in every way ample. The Convention has solemnly promised it, over and over again. Our great hosts of preachers are expecting it, and our whole Southern Zion would be amazed and shocked at any disposition to evade a solemn promise, made five years ago, unless the Relief and Annuity Board should be a party consenting to the change.

Three and a Half Per Cent

And yet, some of the states fume and fret at this Board because it does not give to their beneficiaries what they think they ought to have. This Board cannot pay out what it has not.

Why should the Relief and Annuity Board have the smallest place in the gifts of the denomination? Southern Baptists are giving much money in noble directions. At the same time, however, they are leaving many of the old preachers without sufficient food and clothing.

Where the Money Comes From

Let it be remembered that no matter what the next committee on program shall do, in giving to our Board its rightful place and dues on that program, the money must come from the states. The provision in the states, will be in the form of percentages.

The Presbyterians, U. S. A., in addition to their present endowment of over nine millions, and their new movement for an additional endowment of fifteen millions, headed by fifteen laymen, this year allocated to their relief board 10% of the entire budget.

No Southern state should give to this Board less than 6%. Many of them should give 8% and 10%.

Is there not something utterly incongruous in having our preachers carry the burdens of the denomination, and in so doing, give success to all of her agencies, cheerful, but yet with an unavoidable dread of what old age may bring, finding themselves at last, come to years of retirement, with their worst apprehensions realized: poverty and dependence in old age.

Three and a Half Per Cent

True, it brought disappointment, despondency, short rations, patches, scant fuel, aching hearts, and much discomfort in every way, but let us not be swift to judge. Let us be kind and say it was an inadvertence, an oversight. Let us wait for our places in the program of 1925, and then we shall see.

SEEING, HEARING, AND FEELING IN SOOCHOW, THE SILK CITY OF THE WORLD

By W. Y. Quisenberry

It takes life easily and glories in its past achievements, having been built about the time Abraham left Ur of the Chaldees. It is believed that many of its people have never gone without the city limits. This city of nearly a million population is surrounded by many rich villages drawing their wealth from the fertile Yangtze Valley in which they dwell. How some of the eyes of the Southern farmers would open if they could see how these rich lands are farmed, many of the farms we would consider mere gardens because of the smallness of the acreage, yet the patient Chinaman has learned the value of intensive rather than extensive farming.

In this city I have again the pleasure of recording marked progress; the seed which the faithful Brittons and McDaniels sowed is now ripening into a golden harvest. At that time (when I was in Soochow nearly 17 years ago) we had one church, now we have four. Then Mrs. McDaniel was seeking to start a girls' school. She had only two or three, teaching them in the small home in which she and her family lived. But faith and prayer and perseverance, under the grace of God have wrought marvels. Now the Girls' School has grown into hundreds, with well equipped buildings, and is sending out godly young women whose lives are shining forth the light and the knowledge of His word. Some of them have already become teachers in other schools, and thus the work groweth. The Boys' School has also developed into a host. It is now sending out some of its best to Shanghai College, and they in turn have gone forth to teach and preach, and will continue to multiply the volume of light and life under God's grace.

The church on our compound has outgrown its capacity, it cannot begin to care for the Sunday School and is often too small to take care of the preaching services. By wise planning and prayerful sacrifices we have secured a lot just without our compound in the very heart of the city, on which we hope to build, as soon as the money can be provided. The plans are to make provision for the seating of at least 2,000, with an open court which can easily provide for an audience of 5,000. It is said that 75,000 people are living within four minutes walk of this proposed building. Many of this heathen population, with no other Protestant church near them, are now willing to hear the message. What an investment for time and eternity is here offered!

It was my joy to spend Sunday in Soochow and get in personal touch with the church work. On Saturday night there was a Sunday School teachers' meeting of twenty-two Chinese men and nine Chinese women besides the missionaries. The pastor first addressed these teachers on the lesson, and apparently interested every one of them from the way they listened, I could not understand a word. Then Missionary McMillan for thirty-five minutes taught several chapters of "Baptist Beliefs" by E. Y. Mullins. Each teacher had a copy of this book. Following these two the Chinese Superintendent made an address on the practical working of the school, and had a brief report from each department. This teachers' meeting lasted for nearly two hours, and no one left or seemed anxious to leave. How many Sunday Schools in the South can duplicate this?

Sunday morning, thirty minutes before the Sunday School period, there was a personal workers' band of fifty Chinese in prayer and counsel for the day's work. I do not think I have ever

seen a more intelligent, earnest band of men. I was told that in another room there was as large a group of women meeting for the same purpose, and this is the order every Sunday. In the afternoon these workers go out as groups and as individuals seeking to save the lost. God is graciously blessing this church in all departments; there were some seventeen baptized the day I was there, and several others made profession of faith. I turned my face from Soochow with a heart full of rejoicing and confident hope, and with the prayer that God's richest blessings might continue on His servants in this mighty city, and with the prayer that other laborers might be sent to reach the outlying villages with their hundreds of thousands that have not yet been entered.

From Soochow we went to Wusih, a city of some 300,000, and beginning to take on new life as there are now being established large manufacturing plants. Here we have recently opened a new station with honored, tried, and trusted Britton and his wife, with two young couples, who are putting their best energies forth as they buckle on the harness.

These missionaries are just getting into their homes provided by the 75 Million funds, but as yet we have no church building; we are using a discarded bank building for our present place of worship, Sunday School, and woman's work. We have a Boys' School being conducted in a mat shed. The day of my visit it was so cold that I had to speak with my overcoat on, and still I was cold. The boys and their teachers sat before me, and they must have suffered really from the bitter cold, we have no way of heating this building; yet how they did listen, and how the teachers and missionaries expressed their thanks for what I tried to say. If our people only knew the faithfulness, earnestness, and purposefulness of these missionaries who amidst great difficulties and lack of equipment are daily seeking to win and train for Jesus, how gladly would they out of their luxury and comforts be willing to share with those who have gone from us to take the knowledge of Christ to the lost. How I wish it were possible for me to make the real conditions as they exist known to my readers. For more than two hours the people packed that old bank building, without any heat, to hear the story of light and life.

From Wusih Brother Britton and his fellow-workers are seeking to reach many of the adjoining villages in this same rich Yangtze Valley. If we only had sufficient, godly, and well equipped missionaries, and money to give them places in which to gather the people to hear the word, what a marvelous harvest of souls we might reach! "The field is white unto the harvest"; yea, the harvest is falling and perishing, but where are the reapers? Who will heed the Master's command, "Go ye into all the world and preach the gospel to every creature"? There are some 400,000,000 people in China today who have never heard the message; they tell us a million a month are dying in China. Brother, sister, have you done all that you could to give the knowledge of life to these perishing millions? If you, yourself, cannot go in person, by a little forethought and extra planning could you not provide the salary of some one who is willing and ready to go? Will you settle this question as in His presence, and as you think of the eternity that lies ahead of both the saved and the unsaved? Read over again Matt. 25:31-46 and Prov. 21:13.

Pastor G. A. Hodge writes: "The Union Association will have the Associational meeting at Union Church beginning on Friday night before the fifth Sunday, running through Sunday afternoon. We are planning for a great meeting."

Mt. Olive Church, three miles west of Egypt, Chickasaw County, has called Brother W. C. Ballard, of Aberdeen. He will service this church in connection with his pastorate at McCordy, a few miles south of Mt. Olive. He is far into the fifth year at McCordy.

Mississippi Woman's Missionary Union

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Now that the great S. S. and B. Y. P. U. Convention is over let us turn our hearts and minds to the Woman's Missionary Union Meeting, Winona, April 8-10. Programs have been sent out to friends over the state and have also been printed in the daily press. We have a most excellent program. Come every woman of us and let us enjoy the feast together.

REMEMBER: Send your names to Mrs. B. A. Talbert, Winona, Mississippi, and she will secure you a home for the Convention. Please do not fail to attend to this, sisters, as the Winona hosts are longing to make us welcome, and want to see to it that each one of us has the best home.

Of course you will read the splendid account of the S. S. and B. Y. P. U. Convention, but this Secretary wants to add a word of genuine appreciation to the makers of that program for the great and continued blessings that said program brought. Each day was better if possible than the one before.

One genuine privilege of the Convention was that meeting of Mrs. Woods of Birmingham, the "song bird" of the Primaries in Sunday School. Her bright face and brighter messages to workers in that Department was a genuine feast. Much credit belongs to our own Minnie Brown for bringing her here on this occasion.

Our Miss Mallory is now due back on her native heath. She was to have landed in San Francisco on the 20th. How thankful we are that she has had this delightful privilege of seeing our mission work at close range. How grateful we are that she will bring to us in a very vital way that which she has seen and heard and felt with her big, earnest heart.

Copies of a demonstration, "Hurrah for World Comrades", prepared by Hannah Reynolds of Alabama, are being sent to you. Please announce in your state paper that it will be sent free from your office to any societies who wish to put it on. I hope that your corresponding secretary will urge its use. It will be splendid for local societies or for district and associational meetings. World Comrades subscriptions are now 10,398. Will it be possible to run it up to the 15,000 goal during these last two months? If we could do that I would almost be positive it could become a monthly this fall. You will notice the Honor Roll scheme as set forth on back cover of April-May-June World Comrades and in April Royal Service, please give this publicity in press and speeches.

Oxford Study Course Week

Dr. Frank Moody Purser, the earnest and consecrated pastor of the Oxford Church, arranged for a course of study for the week of March 9-14.

The daily schedule began at 3:15 P. M. and continued till after eight P. M. Lunch was served at the church at 6 P. M.

The faculty consisted of Dr. O. E. Sellers, Baptist Bible Institute, New Orleans; Landrum P. Leavell; Auber J. Wilds; Dr. F. M. Purser; Rev.

D. A. McCall; Miss M. M. Lackey; Mrs. A. J. Wilds, and Mrs. Lee Baggett, Jr. Dr. M. O. Patterson delivered one address.

It was a great week; not only for information but for inspiration. It had been splendidly planned before hand, so that everything ran smoothly from the beginning. Over two hundred men, women and young people took advantage of the teaching talent of the occasion; and classes held up through the very closing lessons. The open hours for music under Dr. Sellers and for inspirational addresses brought out numbers of others.

Weeks like this, planned with purpose and carried out wisely will mean much for our churches. Let us have many of them.

Will You Set a Hen?

Did you read the last page in last week's Record? Did you see the call for each of us who raises chickens to set one hen for the Lord this Spring? If each woman of us will set one hen on fifteen eggs and donate same, from the time of setting till the chicks are ready to sell to the 75 Million Campaign it will mean SUCCESS indeed. More than that: It will mean that you and I and each dear sister no matter where she lives will have had a part in it. It is going to be a great occasion when we all come rejoicing together because our Lord is honored.

Please note that we suggest the donation from the time of setting till the disposal of the chickens. That means that daily, hourly as we look after this hen then later after her brood, that we will talk to the Lord about His own; that we will get the blessing that always comes from being much in prayer.

Let's do this, sisters. Let's be faithful in that which is least. Let's prove just how faithful we can find our Lord.

Ridgecrest Good Will Center

Miss Ada Bell's excellent work at Ridgecrest, G. W. C., practically closed in April, when the building was needed by its owner; and the outlook seemed dark during the fall, notwithstanding the enthusiastic August meeting of the Personal Service Division of the Southern Baptist Assembly, when Miss Emma Whitfield, Richmond, was elected President, and the splendid reports of Miss Bell's work resulted in pledges for over \$500.00 towards another year's expenses. There was no suitable building available and almost no equipment; how could another good worker be secured?

God provided, and in late November Miss Irma Godbold, a Training School graduate, experienced in G. W. C. work and in teaching mountain children, was ensconced in a small cottage on the highway, with little Katherine Morrow for company at night. The cottage has been made fairly comfortable and attractive and here Miss Godbold conducts various activities:—a Kindergarten Club four mornings weekly, Sunbeams, Blue Birds and Girls Auxiliary, Camp Fire Girls, Y. W. A. and R. A. Chapter. The Friendly Circle is for native women. The Community Club of other women gives promise of much helpfulness. Three of its members compose the Illiteracy Committee, and will teach classes at G. W. C. Miss Godbold

plans at least a fortnightly visit to each home.

Christmas was a happy season. A Washington W. M. S. (Lucia Chapter) secured names and ages of all S. S. Children and sent a well filled stocking for each. The beautiful ornaments they gave last year again decorated a shapely tree, this time in Fidelis Hall, where the Kindergarten Club and Sunbeams rendered most of the program of songs and the "Story of the Ages" from World Comrades. Then the pastor spoke on the meaning of Christmas. Christmas evening the girls were taken out to sing carols which were much enjoyed by many listeners, specially the shut-ins, Mrs. Baker and Grandmother Moore. The Sunbeams were treated to another tree provided with gifts left from last winter, marked "From Good Will Center Santa."

A healthy increase in club attendance and continued evidences of the worker's consecrated common sense warrant high hopes for the year's accomplishments.

May God's people provide the necessary funds, sending them to Mrs. W. V. Powell, Treasurer, Ridgecrest, N. C.

—Mary G. Adams,
For Publicity Committee.

(Continued from page 5)

We must and will "Carry On". This great movement is destined to succeed in a very large way. During the new year the Baptist hosts of this state can march to victory if they will, sweeping every obstacle before them. This can be accomplished by putting Christ first in our business, in our homes, and in our daily lives.

Very cordially yours,

W. F. BOND,
State Superintendent of Education,
Jackson, Miss.

DON'T FORGET

Don't forget Sunday, March 30th, is Mission Day in our Sunday Schools throughout the Southland.

Don't forget that the Sunday Schools of Mississippi are asked for \$50,000.00 for this day.

Don't forget to take your offering and mail it direct to Dr. R. B. Gunter, Jackson, Miss., saying it is from the Sunday School.

Don't forget to apportion the amount that your Sunday School hopes to raise throughout your departments or classes so that it will be well distributed and thereby make sure of success.

Don't forget that every officer, teacher and pupil will have to do his part if we succeed; therefore, no one should fail to get in on this program.

Don't forget that if you cannot observe Mission Day on Sunday, March 30th, then be sure to put it on the first Sunday that you can possibly do so before May 1st.

Don't forget that we are counting on the Sunday School to prove their loyalty to our denomination and show our love to our Lord by doing our best on this day.

Don't forget that your church will get credit for the amount collected on this day on their 75 Million campaign pledge.

Yours, —J. E. Byrd.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Hattiesburg.—The City Baptist Young People's Union, recently organized, will hold its first meeting at the First Baptist Church, Monday night, March 3, at 7:30 o'clock.

The executive committee, composed of R. W. Dunn, Gaines Highway, Tilton Walker, Garland McInnis, and L. A. Conolly, met in an executive session Tuesday night, and an outline of the activities for the ensuing year were discussed.

In addition to the ratification of the new officers the subject, "Benefits of the B. Y. P. U.", will be used as a topic for the first meeting. According to reports from the various churches, much interest is being manifested in this phase of the church activities.

The organization comes as a result of the city training school held in this city during the week of February 3 to 9, inclusive, by the State B. Y. P. U. Secretary, Auber J. Wilds, of Oxford, Miss. The meeting Monday night will hear a report from the committee in charge of the special train which will be run from Hattiesburg to the State Sunday School and B. Y. P. U. Convention to be held in Jackson, Miss., March 18, 19 and 20.

SOUTH MCCOMB BAPTIST CHURCH

We are presenting this week to the readers of the Baptist Record a picture of the New South McComb Baptist Church, which has just been completed at a cost of \$25,000 in money and material. Also a picture of the pastor, Rev. R. R. Jones, who led the church in the accomplishment of this great and glorious task. The church has made great progress during the past two years, under the leadership of the present pastor. Two years ago the church had no pastor's home and a church building which was wholly inadequate to meet its needs or embrace its opportunities. Now, the church has a nice home for the pastor which is worth \$4,000, and one of the most beautiful and convenient church buildings in the state. It is a concrete and stucco building 90 feet by 50 feet, with basement, modern in every way. Room enough for 400 in Sunday School, with an auditorium seating 500. Sunday School has grown in the past two years from 140 to 300. The prayer meetings are well attended. The W. M. U. is the best in the land. The church is full every Sunday at the preaching services, notwithstanding the poor preaching. The church is also learning how to worship God with its gifts, having contributed for all purposes during the year 1923 on an average of \$700.00 per month. This was made possible because we have a "great many tithers" and some who are "double tithers".

The church in conference on last

Sunday adopted the "Budget Plan". We are hoping and planning to do more this year for our Lord than ever before. Our young people are taking hold of the work in a great way. We have two splendid B. Y. P. U.'s now, a junior and senior. "Pray for us that the word of the Lord may run and have free course."

—R. R. Jones.

DOWN IN COPIAH

On February 10th, we began our meeting at Shady Grove Church, Copiah County, Brother J. C. Greenoe of Vicksburg coming to us on Monday night and remaining till Friday night. Our people were in good shape for a meeting and it started off well. We had as a result of it 26 coming in by letter and 11 by baptism. We are in a new church and have not yet a place to baptise so we accepted the kindness of the church at Hazlehurst and baptised there this afternoon (Sunday February 24th). All the candidates for baptism were present. The pastor turned the services over to one of his efficient deacons, Brother George Russell, and he arranged for the ordinance and left the deacon to dismiss the congregation.

There are few county churches who are blessed with men who can and will take hold almost anywhere the pastor directs and go ahead with the service. But we have a remarkable church anyway. We just organized it October 28th, 1923, with 90 members, and now we have 159. We have put on the budget, putting the Record in every home, will build a pastor's home during the year, have a graded B. Y. P. U. with something like 150 members and a splendid Sunday School.

We have young men who never exercised in public before that will now lead out, and men who will now pray anywhere you call on them that were never known to do anything like that before. We started off with half time preaching and are happy in the service of our Master.

And this is just a country church. We are told that the country churches are the foundation of all our work, but it seems that we are not giving as much time and attention to their development as we are to the town and city churches. I believe the country churches should receive more of our attention and encouragement.

I predict this church will be a full time church inside of 5 years, with an up-to-date modern church house and pastor's home and doing business for the Lord on a great scale. May the brethren over the state pray to this end and that Shady Grove may set a pace for the work of the country churches of our great state.

The church at Hopewell, Copiah County has called me for one Sunday in the month and I have accepted. Brother Green, our District Missionary, tells me that he sees a great

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opportunity for development there and I am trusting that he is not mistaken. They have put, on the budget with the Record in each home, which is a splendid sign for a splendid beginning.

Springhill made a step forward this year in a small increase in pastor's salary. They are developing along all lines there and the B. Y. P. U. and the Sunday School are making advances. We want to have a Sunday School normal in each of my churches this summer and hope to catch inspiration and momentum to help us go forward and over the rough places. We covet your prayers in all our work. —H. C. Joyner.

STEWARDSHIP AND BUDGET

The following is clipped from a personal letter to Bro. N. T. Tull:

At our Valley Association Meeting last week "The Budget Plan" was discussed, and to my delight your Book was used and so many good things were said about it. It is a wonderful book. The book has a big place in the work in Texas. I have disposed of mine to some of the folks here and am enclosing check, and it is not asking too much, hand it to someone in the book store and let them send me another.

C. S. WROTEN,
Harlingen, Texas.

PRAYING FOR THE CAMPAIGN

Lumberton, Miss.,
March 10, 1924.

Mr. N. T. Tull,
Jackson, Miss.
Dear Brother Tull:

We write to you to tell you that we as a Sunday School class of 9 and 10 years of age are going to meet every day this week with our Sunday School teacher in our Sunday School room, right after school and pray to our loving Savior to help and bless the 75 Million Campaign. And every time we pray we are going to kneel. Now Brother Tull, we are not writing this to you to be praised, but we humbly beg and plead that every Baptist Sunday School class in the State and in the world join us in these prayers.

We are your sincere friends,

Dorothy McCree,
Alma Montgomery,
Jeanette Burt,
Marie Moran,
Evelyn McDade,
Donzie Brown,
Mary Easley,
Hazel Ladner,
Ruby Anderson,
Major Hutto,
May Jewell Hardy,
Eloise Bounds,
Katy Belle Fite, Teacher.

SUNDAY SCHOOL LESSON

Sunday, April 6th

By R. A. Venable

The Kingdom Rent Asunder

Scriptural Lesson: 1 Kings 12:12-20.

Collateral Reading: 1 Kings 12:1-16:28.

Golden Text: "Pride goeth before destruction, and a haughty spirit before a fall." Prov. 10:18.

Introduction: Upon the death of Solomon 983 B. C., Rehoboam, his son came to the throne of Israel. His mother was Naamah, an idolatrous Ammonitess woman, numbered among the seven hundred wives of Solomon. Born in a divinely prohibited wedlock and reared in an atmosphere of heathenish idolatry and gilded sensuality with the bad example of his father trailing behind him, we are not surprised at the untoward condition which arose upon his ascension to the throne. His hereditary right to the throne was not conceded by the Northern tribes nor justified by a long time precedent in the history of Israel. The old time cleavage which divided the Northern from the Southern tribe was only partially healed by the statesman-like and benevolent administration of David. The haughty spectacular and oppressive policy of Solomon tended to open and widen the breach, rather than heal it. The despotic spirit of the father was transmitted to the son. The smouldering spirit of revolution now burst forth in a flame of protest against the tyranny of the dead king and sought to inter his policy of oppression with his bones. The Northern tribes sent a deputation to Rehoboam, at Shechem where the people had gathered to make him king. The deputation was headed by Jeroboam whom the people had called from his exile in Egypt whither he had fled from the murderous wrath of Solomon. His position of taskmaster at Millo over the conscript labor, pressed into service after the Egyptian style, and subsequently collector of taxes in the tribe of Ephraim, afforded ample opportunity to come into a perfect knowledge of the oppressions and hardships of the people. His sympathies and share in the prejudices of his own and adjacent tribes served to stimulate the spirit of revolt in his own breast and foster it in the minds of the people. A pivotal incident in the life of Jeroboam occurred, which must have brought him and the people to form the inflexible purpose to dethrone the house of David, or demand such a change in the policy of Solomon's successor as to relieve the people from the burden of conscript labor and confiscatory taxation. The prophet, Ahijah, the Shilonite, met Jeroboam on his way to Jerusalem and assured him that the Lord, the God of Israel would rend the kingdom out of the hand of Solomon and give ten tribes to him. (1 Kings 11:29-31.) Solomon apprised of all that was in the air decided to destroy Jeroboam but was defeated in his purpose by the flight of Jeroboam into Egypt. Going there to abide his time, upon the death of Solomon he was sent for, post haste, by the people, and returned in time

to head a deputation to Shechem, and be present on the occasion of Jeroboam's ascension to the throne of Israel. On the arrival of Jeroboam and the chief men with him, they made known to Rehoboam the conditions on which they would give to him their allegiance as king. "Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke, which he put upon us, lighter, and we will serve thee. And he said unto them, Depart ye for three days and then come again; and the people departed." (1 Kings 12:4-5.)

(1) This postponement of Jeroboam's answer for three days had the appearance of an honest purpose but showed in the sequel that his mind was made up. The delay was not that he might upon mature reflection, and the advice of safe counsel, discover some way by which to accede to the wishes of the people, but that he might find some source of approval. Often approval is sought under the guise of advice; all want approval but few want advice, which will reverse their purposes and plans. Jeroboam's program was already made out. (1) He seeks the counsel of the old men who stood before Solomon. These men of experience and observation said, "If thou wilt be a servant unto this people, and speak good words unto them, then will they be thy servants forever." In a way good advice, but failed in the essential element. They said nothing of his duty to God; of truth, mercy, and love. Nothing of the one purpose for which Israel had been called from among the nations of the earth; to preserve the worship and service of Jehovah, the one true God of all the earth.

(2) Unwilling to take the advice of these old men, he turns to the young men who had grown up about the court, the product of self-indulgence, luxury, idleness, and hypocrisy, noted for their effeminacy, and taunted with the fetid atmosphere of a debauched and idolatrous court, these young men would advise him to add to his refusal to comply with the people's request, insolence and insult. "Thus shalt thou say unto them my little finger shall be thicker than my father's loins. I will add to your yoke. My father hath chastised you with whips, but I will chastise you with scorpions." This cruel, insulting advice given by these young, cowardly poltroons, mere pimps moving in the slime of their own corruption, was but an expression of the mind of Jeroboam. In counsel there is safety, and in counsel there is ruin. The devil has his advisers, not infrequently they are our messmates and bedfellows. It is usually safe to look for your advice beyond the circle of your comrades.

(3) The third day arrives, another step now taken in the unfolding purpose of God in Israel's history. "Jeroboam and all the people came to Rehoboam the third day, as the king bade. And the king answered the people roughly, and forsook the counsel of the old men which they had given him, and spoke to them after the counsel of the young men saying, my father made your

yoke heavy, but I will add to your yoke. My father chastised you with whips but I will chastise you with scorpions." (1 Kings 12:12-14.)

The king's reply is a manifest indication of the perverse and corrupt policy of his father Solomon in the last years of his reign. The rights, liberties, happiness and advancement of the people had been brought under tribute to his lust for fame and aggrandizement. His boundless luxuries, his unbridled licentiousness, his ivory thrones, his plates of gold, his fiery steeds, his pleasure gardens, were all at the cost of enforced labor without pay and of a burdensome tax, too heavy to be borne. God's glory was forgotten, or passed into eclipse, while Solomon disported himself before the gaze of the surrounding nations in the togery of an iniquitous oppression of the people. The people existed for the king and not the king for the people. That both the king and the people were for the carrying out the purpose and glory of Jehovah, had no place in Solomon's mind. That Jeroboam was a prig coming to the throne of Israel from such environment, should hardly surprise us. He was too haughty to be polite, too selfish to be kind and too conceited to be advised. Both the manner and content of his reply kindled into a flame, the smouldering spirit of rebellion, and destroyed the last vestige of allegiance to the house of David. There is a divinity which shapes our ends; and in the consummation of his purposes, he bewitches men with the hallucination of pomp, pride and parade and self-

conceit, amid the wild, mad orgies of corrupting self-indulgence he writes upon the wall of the banquet

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hall, "Mene, Mene, Tekel Upharsin." We read, "So the king harkened not unto the people; for it was a thing brought about of Jehovah, that he might establish his word, which Jehovah spake by Ahijah the Shilonite to Jeroboam, the son of Nebate." (Ver. 15.)

(4) The kingdom is divided. The people hurl their words of revolt at Rehoboam, born of inexorable purpose to disclaim all allegiance to the throne of David. "The people answered the king saying, What portion have we in David? Neither have we inheritance in the son of Jesse: to your tents O Israel: Now see to thine own house, David. So Israel departed unto their tents." (Ver. 16.) The splendor of the city, the imposing beauty and sanctity of the temple, the gorgeous palaces, and thrones of ivory and all the insignia of royalty and the glory gathered about the throne of David, they cheerfully surrendered. The charm of all these things faded into worthlessness in comparison to the tyranny and oppression which went with them.

(5) There remained only the tribe of Juda subject to King Rehoboam with some fragments of other tribes, possibly the chief part of the tribe of Benjamin. Amid the tumult which arose at Shechem Adoram the chief tax gatherer of Rehoboam, was stoned to death, and the king to save his own life, rushed to his chariot and fled to Jerusalem.

(6) The kingdom of Israel consisting of the ten Northern tribes was organized with Jeroboam as king, probably at Shechem. "And it came to pass when all Israel heard that Jeroboam was returned, that they sent and called him unto the congregation, and made him king over all Israel. There was none that followed the house of David but the tribe of Judah only." (Ver. 20.) The people of Jehovah, called to serve his purpose in history, are now divided, never to be united again. Rehoboam, king over Judah, known as the Southern kingdom, and Jeroboam, king over the ten tribes, known as the Northern kingdom, go forth to play their part in sacred history and reap a destiny, discreditable and disastrous. The rending of the kingdom was the fruit of the wicked folly of Solomon. This so-called wise man, turned out to be the most consummate fool strutting across the stage of history. The wisdom he asked of Jehovah, and graciously given to him, he desecrated or despised and installed in its stead the basest elements of his own nature. His wicked folly invited the dislike and hatred of the people and the anger of God. He sowed to the wind and those coming after him reaped the whirlwind. His wicked policy gave direction to the tide which swept the people, he left to ruin. God gives men and nations a chance to make good, he does not coerce. In his anger he leaves our follies to destroy themselves, long after we have retired from the scenes. You cannot take your money with you, nor can you coffin the bad influence of your life with your bones.

A DAY IN MISSISSIPPI WOMAN'S COLLEGE

As I look back over the years in which I have been connected with Woman's College, I see a continuous growth, and to me, this year marks the best of all.

Let's spend a Wednesday at the Woman's College, rising with the girls as the bell rings at 6:30 A. M. At 7 o'clock a good meal is served, leaving a half hour in which to catch one's breath before going to recitations, which begin promptly at 8 o'clock. Two hours are spent in class work, and I may say, Dr. Johnson with his broad vision and great outlook for the college, has gathered together a faculty which in the matter of degrees and teaching ability entitles the College to be placed on the approved list of colleges.

Ten A. M., and the girls are going to Chapel, either to observe a Y. W. A. program or to be taught in Mission Study. (This year we have had thirty-one Mission Study classes, up to the present time.)

Another two hours of class-room work and at 12:30 the bell calls us to dinner. After which the work continues until 3:30 P. M.

At 4 P. M. the girls go to their various forms of recreation, some to drill, some to the fascinating game of hockey, while others prefer tennis.

The basketball team, which has been declared State Championship, spends a delightful hour in practice.

Supper is served! And how the fish, with the proper accessories is enjoyed, for the teachers and pupils have a healthful appetite.

Immediately after supper we begin to think of our prayer meeting at the church. (Other nights the girls of each dormitory assemble for a quiet moment in their vesper service, while in another room the Faculty meet for a while with the Master.) For the past months, the organizations of the College have been holding the prayer meeting services at the church, the Volunteer Band, Y. W. A., the B. Y. P. U. and last night the faculty had charge; the subject being "What Denominational Schools Mean to a Church."

A study period of two and one-half hours is kept, and with the ten o'clock bell, every body is ready to jump in bed, to get the rest which comes after a day well spent.

As we sum up the work of the Mississippi Woman's College, we are confident that the girls get the best in literary attainments, in Music and Expression, the things which the world calls accomplishments, but we add, too, the training of the Spiritual as well as the Mental.

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(Continued from page 6)
THURSDAY MORNING

The people went home Wednesday night in the rain, and seemed to come in more slowly this morning as the weather was unpromising. The house was filled the evening before, and some were saving themselves for the last day as the great day of the feast. Mr. Coleman started with the song, "Pray your troubles Away," and then, "He will never cast you out," and then, "At Calvary." Somebody called for "He lives on High."

After prayer by Brother Coleman and a good many announcements, Pastor S. G. Posey spoke on "Real Devotion", as a part of the general subject of the "Real Sunday School". Genuineness in devotion is of first importance in the Sunday School. This means genuine worship, and genuine worshippers. It means the spiritual life of the school. It is timely. We must call a halt to mechanical worship. A prayer may be mechanical even though it is not read out of a book. There must be genuine reverence in our approach to the Book as we read it and study it in the Sunday School. People who know Jesus do not doubt his deity. If we are acquainted with his word, the attitude of reverence is instinctive. There ought to be a period of devotion before we teach the lesson. The spirit of genuine devotion is entirely possible and practicable. We may have it if we wish and are sufficiently concerned about it. Pray for it and persevere till you get it. At the conclusion of brother Posey's address a few minutes were spent in silent prayer, and then all quietly singing "Nearer My God to Thee." The devotional season concluded with prayer led by Pastor J. P. Williams.

Dr. J. M. Price, of the Ft. Worth Seminary, spoke on "Real Administration". He brought greetings from the 50 Mississippians who are students in the Seminary and Training School. There are four Mississippians in the faculty, Professors Dana, Drummond, Hancock and Forbes Yarborough, all of whom were highly spoken of.

In real administration, we lay down three general principles, three fundamental ideas as a basis: First, the supreme need of civilization is not better government, economic conditions, but a grounding in religious convictions. This only will solve the problem of crime, immorality, strife. We must have ideals in harmony with the will of Christ and conviction to carry them out.

Second, we must look to the teaching and training work in our churches. This comes before legislation, the press, public schools. The churches occupy the strategic position.

Third, the person most responsible for this is the one who directs the teaching and training activities of the church. Now what is real administration? Often the superintendent gives no thought before hand, and what he does at Sunday School is haphazard or routine. Many of them do not take a technical magazine, nor have workers conferences, nor give any time during the week to planning the program.

What are the factors in adminis-

tration? There must be in the mind of the administrator a clear picture of what he wants his school to be. In everything we must see the end from the beginning; constructive imagination, whether it be a speech or a mouse trap. Visualizing the result is as necessary in a Sunday School as in planning the Woolworth Building. He must know the mechanics of it; and the vital elements in it. There must be the necessary machinery to work out your ideals. Things do not come to pass of themselves. They don't just happen. We must bring them to pass.

The convention badges have just come in and were distributed. They are white enamel with a picture of the auditorium and the inscription Mississippi S. S. & B. Y. P. U. Convention, Jackson, March 18-20, 1924, in circular form an inch in diameter.

Dr. P. E. Burroughs spoke on "Real Evangelism" in the Sunday School. Secretary Byrd has put this first in all his work, being a personal worker, a soul winner and evangelist. This subject is the heart of the Bible and the main business of the Christian. All our work must be related to this purpose of God. We are in an age of doubt and denial. The antichrists of today are the lineal descendants of all the infidels of the past, including Tom Paine and Robert Ingersoll. It is however a new thing to find these deniers inside the churches. This skepticism finds a sounding board today in all the intricate net of news agencies, which spreads broadcast all the fads and foibles of modern infidels. A hundred righteous men doing their ordinary duty never get into the newspapers. But one who breaks the law or denies the gospel immediately is reported on the front page. Such reports are like that of Mark Twain's death, "greatly exaggerated."

The love of God for men, his sacrificial death in our stead are most natural and inevitable. Why should it be thought a thing incredible? It is the Father's nature. The atonement is the normal attitude of God. The preacher said he did not have to be whipped into the ministry. Since he knew the truth in Christ he wanted to preach it. After thirty years, if the life were to be gone over, if I had a thousand lives to live, I would want to put them all into preaching the gospel of His Grace. The 75 Million Campaign is the revolving of the three million Baptists of the South about this one conception of evangelizing the lost.

Dr. Truett spoke in the closing hour on "Real Victory in the 75 Million Campaign." He began with expression of his appreciation of Mississippi Baptists. He recalled his long and intimate fellowship with Dr. Gambrell, who often spoke with generous enthusiasm of his Mississippi brethren. He spoke of their sanity, poise, co-operation; and his testimony was true. Dr. Truett spoke kindly of the Baptist Record. The progress of Mississippi Baptists in four years stirs our hearts, over 50,000 people baptized in four years. The progress of Southern Baptists is marvelous. Mississippi College recalled the word, "A little one has become a thousand," and a handful of

corn on the top of the mountain shall shake like Lebanon.

We are now come to the closing year of the greatest campaign since Jesus was baptized in Jordan. Your objective is a million dollars this year. This meeting presages victory. It is the spirit that gives victory. The Mississippi spirit is known far and wide and highly spoken of. May the fires that burn in this meeting spread till the spirit of it is in every church in the state.

A few men with the right spirit and with the right method can carry the fight to victory. John Wesley said he could turn the world upside down with 100 of the right kind of men. Garibaldi transformed Italy with 1,000 men. Gideon saved Israel with 300. The people here today can lead the state to victory.

The present call is the most inspiring that has ever come to Baptists. Our progress has arrested the attention of the world. P. Whitwell Wilson said the progress of Baptists is the phenomenon of modern time. There is no room for arrogance, but a call to sacrificial service. Our contention for liberty, for separation of church and state, insistence upon the universal priesthood of believers, Christ alone being the high priest, have arrested the attention of the world. And it commands approval. The conscience of the world is with us. Autocracy in the state and church must go. He quoted effectively Tennyson's poem, "The Seed of Liberty."

The recent meeting in Stockholm was a revelation of the presence of Baptists in countries where we did not know they existed. The world learned of our great program, of our unity in Christ. Their unity is explained by the Lordship of Christ. Back to this all our doctrines lead. Our unity and our liberty are in Christ. From this come the possibility and the obligation of co-operation. Dr. Gambrell said other fools have strings to them, but a Baptist fool is a fool at large.

Dr. Truett told of the faithfulness of Christians in the face of death in Russia and in China who had sealed their faith with their lives offered up. He told of his labor of months to save Baylor University from a debt of \$92,000. Today it can be done in half an hour. Our wealth today is our problem and peril and challenge. The doctrine of the stewardship of property needs to be written deep into the hearts and lives of our people. The future is sure to bring greater prosperity. Will we be faithful in it? The Seventh Day Adventists put us to shame. 200,000 of whom are giving seven million to missions. A tithe of Southern Baptists would mean \$150,000,000 a year. If we will only take our religion seriously, to live to do the will of God; to carry his kingdom to earth's remotest bounds. Trifling with God's truth means to go on the rock.

Stewardship trifled with will bring terrible disaster. Capernaum has been brought down to Hades. Palestine is a monument of the truth that the judgment of God is on those who refuse the will of God.

Baptists have a place and a mission in the purpose of God (but we too can be made a hissing and a byword if we trifle with our stewardship. Who knoweth but we are come to the kingdom for such a time as this. God can get on without us, but we cannot survive without him.

We must face our present duty with a spirit to win. We must remember the glory of going on. This must be in city, town and country church, the spirit to win everywhere. Let us magnify prayers in our closets and wherever two or three meet. Let us turn to God in prayer. The Lord turned the captivity of Job when he prayed for his friends. Let each personally be committed to this purpose with all purpose. "Let others do as they may as for me I will serve God." Let us like Caleb and Joshua say "We are well able to overcome." Everything worth while costs. Let us pay the price. Do without something.

THURSDAY AFTERNOON

After the song service, Mr. W. E. Holcomb spoke on "Real Training." We did not hear this, but were in some measure compensated by hearing brother Holcomb make one of the best speeches of the whole convention in a conference or organizers at the First Church. He answered the question in a six minutes speech, "When has a pastor done his full duty in the campaign". Like some other speakers we have heard, he had something to say and had the courage to speak the truth. We hope he will furnish the Record with the substance at least of his speech, in the interest of the campaign.

The second speaker was Dr. J. B. Weatherspoon, pastor of Highland Church, in Louisville, Ky. He spoke on "Real Volunteers." He said there was no place in the kingdom of God

(Continued on page 13)

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By R. L. Breland

About Magazines

There are magazines of all kinds almost. No home is complete without one or more magazines coming into it. Every phase of American life and business has its magazines. And what is more, these magazines are being read by the people. In the homes, on the trains, in the hotels—everywhere people may be seen reading the magazines. This source of literature is forming the opinions and incidentally the characters of our people; for, as the Book says, as a man thinketh so he is. Any idea constantly put into the thinking ultimately gets into the character and into the conduct.

This being true, as it is, the things that we want to put into the character and conduct of our people should be put into our literature. Those who teach error have long since learned this truth, and have flooded the country with magazines and other form of reading matter, and as a result our people are going wild over things that destroy the best in character. The movies have their magazine, the playhouses have their magazine, the infidels have their magazines, propagandists of all spurious religion and fads have their magazines, so we see all these growing with leaps and bounds. The movies are crowded, the theatres overflow, materialism is growing, and all because the proponents of these put their business in their literature and send it broadcast over the country. People read their stuff and are being influenced thereby.

With the above facts before us I want to make this observation: so far as I know there is not a real Baptist magazine in the United States. They have their state papers, their department papers, their educational quarterlies and bulletins, but I do not know of one sure enough magazine that is conducted and published along the line of the average monthly magazine. The general public will not read a periodical that gives dry facts, statements and reports of specific work along any line, more especially along the church line of work. Some will of course—those especially interested—but the masses will not; but if the Baptists had some good monthly magazine in which the principles for which they stand are set out in a readable way, and in which the facts of our work presented in an interesting and attractive manner, and in which good moral and religious stories are published, I feel sure that a sale could be built up for it like unto that now enjoyed by the American, Photoplay, Everybody's, the Green Book and other popular magazines. I would like to see it tried out. If we do not want our boys and girls to read evil literature we must give something wholesome instead.

The Baptist Forum of former days started off in the right direction but

it did not succeed, but one properly financed and properly edited and pushed I believe would succeed. It is worth the trying for the sake of the youth of America. If present tendency downward is not checked a few more generations will see the end or the best here.

Notes and Comments

"A violin is an old fashioned fiddle in society."

"Truth crushed to earth will rise again", but it is easier to keep it up without the crushing process.

Pastor E. J. Hill of Merton Avenue Baptist Church, Memphis, writes us that he was recently made glad by having a brand new Chevrolet touring car presented to him by his splendid members. We rejoice in the success of this former Mississippi friend in his new field.

Rev. Thos. J. Smith, formerly of Mathiston, Miss., but who for several years has been in Missouri going to college and serving churches, is doing real well in his chosen state. The good wife and babies were not well, but improving.

Quite a number from North Mississippi attended the Sunday School and B. Y. P. U. Convention at Jackson.

Elder A. B. Culpepper will preach at Deema this year. He is a good preacher and will doubtless do a good work there.

West Church is planning for an all day service the second Sunday in April in interest of the campaign round up. Dr. R. B. Gunter has been invited to speak.

(Continued from page 12)

for a hypocrite. Hypocrisy is the antithesis and destroyer of Christianity. He spoke of Paul as an example using specifically his military figure, "Put on the Whole armour of God," and "Enduring hardness as a good soldier", and "I have fought the good fight." We do not fight men, our fight is with the hosts of wicked spirits. The men whom we need and seek to save are not all ignorant. They are often men of trained minds. We must be prepared. Christians belong to the "battalion of death." We must accept our share of suffering. There will be hardships at home and abroad. It is only as we have suffered are we able to sympathize with others and help them. The true volunteer is willing to carry on. Having given his life to God and service, he never undertakes to take it back. Like Paul he will be able to say I have finished my course.

Brother A. J. Wilds offered a resolution of sympathy to Brother J. E. Byrd and family upon hearing of the death of Mrs. Byrd's father.

Mr. M. P. L. Berry reported for the Committee on Nominations: O. P. Estes, President, W. E. Holcomb and Mr. Dean, Vice-Presidents; Mr. Goode Montgomery, Secretary. Tupelo was fixed as the place of next meeting.

W. E. Holcomb reported for the Committee on Resolutions: The recommendation about Gulfport encampment was reported favorably. Thanks were given for reception in Jackson, and the work of the reporters; to all committees who have done their work so handsomely.

THURSDAY NIGHT

"How Marvelous" was the opening song, and they sang it with a will. "Let others see Jesus in you", came next and it has already come to be a favorite. Dr. H. M. King led in prayer. Mr. Coleman sang "The Prodigal Son" as a solo, having been several times requested to sing. The Campaign song written by Miss M. M. Lackey was sung: "Let the joyous slogan ring, Duty Done! Duty Done!" It is hoped this song will be sung throughout the South and help in bringing victory. Mr. Doty, pastor's assistant of First Church, Jackson, sang a solo, "Jesus Lover of My Soul". He has done effective song service in evangelistic meetings since his graduation at Mississippi College. He was called back and sang an additional verse.

The first address of the evening was by Dr. J. B. Weatherspoon. He spok specially to the young people. His subject was "Straightening out our question marks." His object, he said, was to bring to the young people a word which would keep them on the right track and save them trouble. This is an age of questioning and doubts. Everybody is asking questions, some of them fundamental, and must be answered and answered correctly. Questions are raised about the state, the church, religion, all social organizations and standards. We must choose between unbelief and faith in the Book. How shall we answer them? As to our faith. The temptation is toward wordly wisdom and cynicism. These questions were accentuated by the war. The boys at the front were asking if God card, if death is the end, about the judgment, forgiveness, the power of God to save from disaster. They brought their questions back with them. And those at home were asking much the same questions. Questions come to many who do not voice them. Argument is not the best way to answer them. Recall the question of Gideon to the angel of God: "If the Lord is with, why then are these things befallen us." Note God's answer: A challenge to a life of service based upon the revelation of the past: Go in this thy might. This is no time to question God, it is time to destroy idols, to take a stand for truth. And Gideon was soon on the road to victory and making over his nation. Interrogations become exclamations.

Modern science with arrogance is making skeptics. It is seeking questions about the birth of Christ, his miracles, his death and his resurrection. Here is no place for arguments. Jesus, like the sun, needs no defense. He only needs loyalty in men in testing him out. We may answer

like Peter, To whom shall we go? Where will you go if you turn away from him. Thomas doubted but he staid in the company of believers and was restored to faith. Questions vanish in the presence of Christ like shadows before the sun.

Brother Smylie, the negro evangelistic singer, sang the "Old Fashioned Religion." His voice filled the auditorium to every corner and was full of music. Then a medley of popular gospel songs was sung under the leadership of brother Coleman.

Dr. Truett then came to deliver his closing address. He expressed great joy in the fellowship of the past two days and the hope that their blessings might continue through eternity. The speaker then enumerated a long list of questions which were asked in the Bible, all questions of great moment. He then addressed himself to the questions: "Will ye also go away?" and "To whom shall we go?" If we go away from Christ, then what are the consequences?

Why do people go away from Christ? They do. They are our own. Some go because they object to his teaching about the way of salvation. He demands precedence. He must come before all people or all things. We should be unwilling to follow him if he demanded less. He demands not simply reformation but regeneration. His demand goes to the bottom and center and top. All must be born again. This is the only kind of gospel

(Continued on page 16)

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BAYLOR UNIVERSITY PRESS,
Waco, Texas.

THE TATE COUNTY BAPTIST ASSOCIATION RALLY

At Coldwater Baptist Church, March 30—Fifth Sunday

PROGRAM

9:45 A. M.—Sunday School.
10:30 A. M.—Address by Rev. W. E. Hardy, Independence; subject, "The Greatest Need of Men is Jesus Christ."

11 A. M.—Address by Dr. P. I. Lipsey; subject, "The Greatest Need of the World is Consecrated Men and Women."

LUNCH

1:30 P. M.—Devotional service conducted by Rev. N. A. Spencer; subject, "The Importance of Prayer in the Service of Christ."

2 P. M.—Address by Dr. B. P. Robertson; subject, "The Achievements of the 75 Million Campaign."

2:30 P. M.—Address by Dr. P. I. Lipsey; subject, "The Baptists of Mississippi Finishing the Task of the 75 Million Campaign."

3 P. M.—Round Table Discussion, conducted by Rev. J. R. G. Hewlett; subject, "The Living of an Honest Life With God."

—E. S. Flynt.

GENERAL ASSOCIATION

The Board of the General Association meets with Pleasant Ridge Baptist Church, four miles north of Hickory, Newton County, on Wednesday after the third Sunday in April. The Pastors' Conference meets on Tuesday night before. The following subjects will be discussed:

(1) Does the Teaching and Practice of Christianity of today differ from that taught and practiced by our Lord? If so, in what way and what is the course and remedy?—T. J. Waldrop.

(2) What are the evidences of a Divine call to the Ministry?—W. J. Smith.

Come all with a large contribution as this is the time for our spring collection. The eastbound train will be met at Hickory Tuesday evening. Brother Gunter, come if you can.

—W. H. Rainer, Pastor.

LIBERTY

The Baptist Church at Liberty, Miss., took a new lease on life, on the 10th of February when Brother G. W. Riley of Clinton assumed the duties as local pastor. Since that day he has been on the field getting acquainted with his people, looking into organization affairs, etc., in an effort to get a hold on the general situation. During this period he has preached us eight able and interesting sermons. Though we have been without a pastor since the first of October last, Brother Riley did not find us asleep, as our committee has kept us well supplied with temporary material. In fact, we have been favored with some valuable sermons, by various ministers from various places. Our Sunday School has progressed wonderfully under the administration of one of the best Superintendents, Brother Nat G. Mayhall. Our W. M. U. and B. Y. P. U. are both moving along in a general good way, so we are hoping for Brother Riley such success in his

new field of work and are prayerful that through his efforts many souls may be led to the knowledge and acceptance of the Lord Jesus Christ.

—Myrtis M. Butler,
(Sen.-Adult Bible Teacher.)
Liberty, Miss.

NEWS FROM LOUISVILLE, KY.

After several weeks of non-reporting, the writer is giving to the readers of The Record some more news from the Southern Baptist Theological Seminary and the W. M. U. Training School, in general, and the Mississippi Group at these two institutions, in particular. Our regular third quarterly examinations were taken last week and we are now on the "home stretch", as far as this session is concerned, feeling a little "worse for wear" because of last week. In two more months, another year will be a matter of history.

On our last regular monthly Missionary Day, which was the first day of March, we had a most inspiring speaker in the person of Rev. C. J. Lowe. Rev. Lowe was formerly from Georgia, but for the past several years he has been one of our most consecrated and energetic missionaries in China. In a soul-stirring and gripping way, he told of some of the results of work in China. At the conclusion of his address, a number of questions were asked by the audience and were answered by the returned missionary. Dr. Mullins dismissed the meeting with prayer.

We are very glad to be able to report that Dr. Mullins has sufficiently recuperated to return to his work. His physician has prescribed an extended period of light work leading to his complete recovery.

During the hour preceding the Missionary Day services, the Mississippi Group held a very interesting meeting. After the singing of two songs, and a prayer by O. R. Moseley, the following program was given: The Importance of Devotional Life, by J. S. Riser, Jr.; The Place of the Bible in Devotional Life, by Murray Taylor; The Place of Prayer in Devotional Life, by N. H. Parker; a saxophone solo, by W. W. Enete, of Louisiana; a reading, by Miss Rosalie Poindexter, of Virginia; a vocal solo, by Miss Dorothy Kellam, of Georgia; and a reading, by Miss Caroline Heath, of South Carolina. The Mississippi Group greatly appreciated the help of those from other states in giving the program.

—J. S. Riser, Jr., Reporter.

WINONA

Sunday, March 2nd, was a red letter day with the Baptists of this city. The Bible Schools numbered 211, with Vernon D. Rowl as Superintendent. Mr. Harry L. Watts' "Kingdom Workers" numbered 42—recorded "all present". Of the 10 classes on the roll, 10 were star classes.

At the 11 o'clock hour the pastor, Rev. V. E. Baston, delivered a masterful sermon on Missions to a full house.

At 2:30 the teachers and officers

held their monthly meeting with good attendance. At 3:30 the pastor and deacons had an important business meeting.

At 6 o'clock the Senior B. Y. P. U. with Mr. Kenneth Menger as Superintendent, had an inspiring meeting. The leader reported a most enjoyable social meeting on Friday night, February 29, in the home of Mrs. Vernon Rowl. The Intermediate B. Y. P. U. with Mrs. Susie E. Trotter as Superintendent, had their meeting at the same hour. The President, Vernon Rowl, Jr., reported a large attendance.

In the Junior room led by Mrs. Clara S. Doty, 30 small children had their meeting.

At 7 o'clock the pastor gave his hearers a soul stirring message. The choir rendered excellent music and during the singing of the invitation song two promising young men surrendered their lives to Christ and offered themselves for church membership.

The pastor announced at the morning service that the first 5 nights of the week would be given to the observance of the week of prayer and self-denial for the 75 Million Campaign.

On Monday night the meeting was led by Mrs. Belle S. Talbert, President of the W. M. U. Mrs. Clara S. Doty discussed the "Mutes and Jews in the Southern Baptist Territory".

Mrs. Alma C. Gayden then spoke of conditions among the soldiers and sailors and the Baptist Sanatoriums.

Mrs. Susie E. Trotter interested her hearers in speaking of Indians, negroes and all foreigners in confines of the Southern Baptist Convention.

Mrs. Claudia T. Watts gave a descriptive talk of conditions in Cuba and in the Panama Canal Zone.

Mrs. V. E. Boston discussed the "Church Extension and Building and Loan Fund".

Mrs. Alva D. Ringold told her audience about the Mountain Schools that have been established by the Southern Baptist Convention Board. She was followed by Mrs. Willie L. Harris, who discussed the subject of "Home Missions". A prayer by Mrs. Lizzie L. Huntley closed the interesting program for Monday night.

On Tuesday night Mr. William Bell spoke on the Orphanages and Hospitals belonging to the Southern Baptists.

Hon. Vernon L. Rowe told his audience on Wednesday night very interesting facts concerning "Christian Education". The deacons of the church had charge of the meeting Thursday night, led by Mr. Harry L. Watts, who spoke on "State Missions". This service closed the week of prayer and self-denial that is observed at this time every year by Baptist people all over the southern states.

—Mrs. Ida B. Trotter,
Church Reporter.

Winona, Miss.

Father (entering greenhouse after loud smash): Say, whatever have you been doing with that plant?

Willie: Well, dad, you told me it was a rubber plant, and I was trying to bounce it.

IN MEMORIAM

Julius Lane

On February 11, 1924, death claimed Julius Lane, the son of Mr. and Mrs. E. C. Lane, of Flora, Miss., while he was driving a tractor on his father's farm.

Julius was born November 5, 1901, professed faith in Christ as his Savior and joined the First Baptist Church in Flora at the age of ten years, and lived a faithful Christian life until his death.

His sudden death was a severe shock to us all who loved him so much. During my four year pastorate in Flora, I found him to be my constant and devoted friend.

Just before going to the church for the final service, more than twenty of the young men of the community gathered in his room where his body lay in state, with the father of the young man, and held a short but impressive service. Many of them prayed brief prayers calling on the Lord to guide their lives and keep them in the true spirit of Christian living. The pall-bearers were composed of the first cousins and the young men of the community. It was a touching scene to see these young fellows so carefully attending the body of their good friend.

At the final service we were assisted by Rev. R. L. Bunyard pastor of the Baptist Church at Madison, and Rev. Wood of the Methodist Church of Flora.

Brother and Sister Lane are true soldiers of the Cross. They were crushed beyond description, but in the midst of the dark hour through which they were passing, you could hear them sigh, "Thy will be done, Lord, and not ours." Many expressions of sympathy for them have been received through the mail and otherwise.

Life is all the nobler that he lived, and all he loved is dearer for his sake.

Death is all the brighter that he died, and Heaven is more glorious that he is there.

Our prayers and deepest sympathy is with the bereaved father, mother, sister, and little brother.

—J. M. Metts.

Obituary

Beatrice Calhoun, a bright consecrated Christian girl, daughter of Mr. and Mrs. Cullen Calhoun, of Puckett, 14 years of age, after a short time of great suffering was called to rest and to be with her Lord on the 21st of February, 1924.

She professed faith in Christ and joined the Baptist Church at Clear Creek in July 1922. I baptized her and never doubted her conversion. To know her was to love her. She was one of the brightest school girls and devoted to her church and Sunday School. She was buried at Puckett Cemetery. I was assisted in the funeral services by Dr. W. H. Boon and W. E. Chapman. The Lord comfort the bereaved.

—D. W. Moulder.

OBITUARY

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ATHENS AND OAK GROVE

On the first Sunday in February, we had with us at Athens, Dr. G. W. Riley, and it goes without saying, he preached two wonderful sermons that day. We ordained two deacons and had two accessions to the church at the morning service and the church as a whole seemed to be lifted higher in the spiritual world. On Monday following the pastor and his wife were pounded by the Sun-beams and their leaders with a pounding that we all appreciate. Now we preachers know how to appreciate good things because we usually need them when they come. These children who are so near and dear to us, brought everything from a pound of rice to a wagon load of wood. It was a real joy to see these wee babes in Christ, as they marched in and presented their gifts. Brother pastor, what you put into the child's life will be returned to you in this life, 100 fold, so may we be careful as to what we put into the young life.

Now on the fourth Sunday, we had with us at Oak Grove, in Smith County, Dr. M. O. Patterson, who preached one of the ablest sermons on the duties of a deacon that the writer ever listened to. We ordained two deacons there and we are to ordain two more in the near future, which will give us a board of twelve deacons with a membership in the church of considerably over four hundred. Brethren, we are expecting great things to be done by that board of deacons and its constituency, will you join me in prayer to that end? We were all really sorry because Dr. Patterson had to leave us after the morning service, nevertheless we are thankful to our Heavenly Father, for such a man, and appreciated the great message he brought to us. The church proved its appreciation by inviting unanimously, Dr. Patterson, back to do the preaching for us during our revival in next July. At the evening service the church voted unanimously to go half time with a handsome increase in pastor's salary. There is strong talk now among the members of going to full time and building a pastor's home. I am just wondering if there is another country church in Mississippi, with such high aims. Now just a word about my plans to raise some mission money. I am trying to get my people to plant one acre in cotton this year and give the proceeds to the cause of Christ. Whether I am going to succeed in this I do not know, but I hope to.

Now in conclusion I will say that I have resigned both Wayside and Scobey Churches, in Yalobusha County, for no other reason than the distance, it being entirely too far; the trip in a car was more than I am physically able to stand. These are good people and I hated to leave them, especially after having accepted the work for another year. I feel that I have some of the warmest friends in that section of the country that I have anywhere. In fact, they have proven their friendship beyond a shadow of doubt and I appreciate their friendship and pray for them that they may secure the

leadership of a stronger and a worthier man than I am. The Lord's blessings upon every phase of our denominational work, is my prayers.

Fraternally yours,

-A. J. Linton.

FIRST BAPTIST CHURCH, GULFPORT, MISS.

A rather unique and unusual evangelistic campaign is now being planned by the First Baptist Church of Gulfport for the entire month of April. Special services will be held in the church at the hours for regular services. The pastor will preach special sermons every Sunday morning and night and Wednesday nights during the entire month of April. All the members of the church are urged to make a special effort to be present at every service. They are urged also to put forth special efforts to induce their friends, acquaintances and the public generally to attend these services.

The object is the salvation of souls, deepening of the spiritual life, consecration and church and denominational loyalty and the 75 Million Campaign spring round up. The goal set for the first Sunday in April is 500 in Bible School and preaching services. The goal for the fourth Sunday in April is 1,000 in Bible School and preaching services.

On the last Wednesday night in April there will be a "Get Together" meeting of a social nature, which is intended to be a happy climax to the month's campaign.

Those who read this are urged to pray for the Father's blessings upon this campaign and upon all the Baptist work of Gulfport and the entire Gulf Coast.

GREATER BLUE MOUNTAIN COLLEGE

"Some are born great, some achieve greatness and some have greatness thrust upon them." This immortal adage does not only refer to persons but to institutions as well, and their *modus vivendi* is governed by the same law.

Slow growth, "achieved greatness," are the most stable, the most solid, the safest on which to bank.

Already in the first grades of grammar school we are informed that "great oaks from little acorns grow". Yet as not all small seeds develop into large trees there must be concomitant conditions to promote growth and flourishing. Mother Nature sees to those with her offspring; if man wants like results for the seedlings of his endeavors it takes more than sunshine, wind and rain; it needs heart, brain, will power, indomitable energy, long foresight, deep insight; in short the best part of a great man's great soul, keen mind and honest efforts.

All those elements for steady growth have been bestowed during more than half a century on what was once, as a seedling, by a great and good man and is now known as Blue Mountain College. It has developed into a sturdy tree, tall, bearing fruit, and spreading sheltering branches over the land.

Indeed, Blue Mountain College has achieved greatness. Born in times of stress and hardship, always with the aim more of giving than of receiving, of seeking the welfare of others than to thrive and increase in worldly substance, it has yet developed into a leading centre of learning. According to the simple law that every action has its reaction it received in proportion as it gave, grew in strength as it lent force.

It did not advertize but it was advertized; it did not seek its own but its own came to it.

With the developing of teaching, the increasing demands which a high class institution of learning had to meet, the standardizing of colleges, new points of issue led to new aims.

Once upon a time, when Blue Mountain College had been given to the South by Gen. M. P. Lowrey a man, not only highly gifted and God fearing like the Patriarchs of old, but an educational genius, he and his equally talented family might please themselves, be laws unto themselves and bring untrammelled the benefit of Christian training and sympathetic home life to the daughters of the South. Now, while these aims are still maintained, it had to submit to uniform rules for standard colleges, to satisfy outside demands which serve as distinguishing marks for the A-1 college. And Blue Mountain did so, nobly and fully. It needs no apology for it ranks with the foremost schools, and its alumnae enjoy all advantages which any college can bestow upon its graduates. Only one step is yet to be taken. While as to ethical, pedagogical and literary achievements Blue Mountain College stands in the front ranks, it needs the last financial and put the name of Blue Mountain College among the leaders of Southern, any of American education. As her days will be so shall be her strength as she enters upon her new era. The change of the old order brings its own demands, and Blue Mountain College is prepared to meet them as far as compatible with her religious and moral traditions.

She will keep her lamp burning on the mountains, a beacon for the world at large, a home light for her own.

B. M. C.

Clara, L. Nicolay, Ph. D.

FLORA

The May family arrived at Flora Monday afternoon, and, if we are to judge the future by the present, we are sure to have a delightful work here. We found our furniture and household goods already in the parlor, the table set with good things to eat, the pantry overflowing with the best of foodstuffs, and a supply of coal and wood in the yard.

But this is not all. We have never found people who seemed more anxious to do the Lord's work than we have found here. Many men and women, and organizations, have assured the pastor that it was their intention to co-operate in the work to the extent of their ability, that the Lord's Cause may be extended

and His Name glorified. Pray that we may lead these people worthily. Richest blessings upon your great work.

Fraternally,

-E. V. May.

ALL'S WELL AT ROLLING FORK

We, Rolling Fork Baptists, would like to break into print occasionally to let other small churches know we are in existence. Our membership stands around forty: the church was organized twenty-five years ago with fifteen members and forty does not seem much growth, but the population of the town has only doubled itself in that time. If we had on our rolls all who have joined in the twenty-five years, we should have two hundred or more—the newcomers just about balance the outgoers. But forty live members can keep things stirring.

During the past three years we have finished remodeling a home given us by our late Sister D. C. Casey for a parsonage—it is now worth about \$4,000.00. Occupying that parsonage is Rev. Madison Flowers, who gives us half time and spends the other time with near-by churches. Brother Flowers has been with us two years and we are afraid to say how good he is for fear some other church will take him away from us.

Our church building is very much in need of repair, and we are going to undertake to do something about it soon; it is now too little for our wide-awake Sunday School and all its graded work—we accommodate the overflow in the parsonage. Mr. H. G. Carpenter is our very efficient superintendent.

The active B. Y. P. U. is under the supervision of Mr. W. L. McLemore.

Mrs. J. S. Joor, president of the W. M. S., keeps us up and doing in mission study, week of prayer, personal service, Bible study, etc. Our women decided two years ago to have harvest days every fifth Monday, and each woman to bring in whatever she could make, to pay on the parsonage debt. We usually take in from one to two hundred dollars. Our society has long ago abandoned the idea of pay entertainments—we shake hands with ourselves over it every time we see any of the other churches giving one.

Our pledges to the \$75,000,000.00 are going to be paid, unless something unforeseen arises. In fact, we have paid our quota year by year.

The Delta has been in great financial straits during the past few years, so the little we have accomplished has meant real sacrifice. Most of our people are tithers. Other sections of the state think Delta is spelled w-e-a-l-t-h, a very mistaken idea.

We expect to keep right on along this line, pushing forward little by little, until the last trump.

Cordially,

-Olive Alexander.

Rolling Fork, Miss.,
March 15, 1924.

(Continued from page 13)
that wins. The heroic calls out the best. That is why men answer the call of war. Do you give Jesus first place?

Some go away from him because of the fear of man. Here is the peril and power of human influence. Gladstone always said "One example is worth a thousand arguments."

Men are turning away from Christ through doubts and captious questions, about all things serious and vital. Doubt is the agony of a serious soul or the trifling of a flippant mind. There is the doubt of the head, like Nathanael's, "Can any good thing come out of Nazareth." There is doubt of the heart and that which comes of something wrong in the heart and life.

Christ gives deliverance from doubts: "If any man willeth to do the will of God he shall know of the teaching whether it be of God." This will cure the gloom of any agnostic. It is the only hope of deliverance.

Men go away from Christ because they seek the pleasure of the world. Others through the subtle power of procrastination, the thief of time and souls.

Where will you go if you give up Christ? Where will you get your ideals? Suppose that Jesus and all that he taught and embodied were blotted out. What would be left in the world that is worth having? If you leave him you get rid of the Bible, you put it in the flames. Its words perish forever from literature and life. To leave him is to destroy the testimony of all Christians and Christianity itself. The rest of the sermon was so intimate, so personal, so luminous with grace and truth, it would seem almost a profanation to undertake to report it. It was a mighty appeal to faith and personal surrender to Jesus as Savior and Lord. This was a great close to a great Convention.

THE RELIGION OF CHRIST WINS OVER CHINDA (SATAN)

At last the religion of Jesus Christ has prevailed among the Navajos;—not to the extent that we are satisfied. Oh no, but it certainly is gratifying, and at the same time shows us that God is willing and waiting to save our Indian brethren, when we are willing for him to do so; and furthermore He will do so when we give Him the chance.

It happened in this wise: a certain family's baby took seriously sick. Of course it was brought to us for they knew nothing else to do with it except to bring it to us, for we had been very successful in the treatment of babies before, and they naturally thought it would receive a cure if it could be under our care and treatment.

But God deemed it wise to take this little one for a great purpose, viz.—that he might teach some poor heathen folks about Him and His

ways. The baby was past medical aid when it reached our house, but all was done for it that we could do. We advised the parents to take it to a regular doctor. Their answer was, "We want you to treat it, for we know you will pray for it too." This was all done without restoring the baby to health.

Finally the little one died, but not until after I had advised them to take it back to the reservation, which they did. When the baby died they sent for me to come. They wished their little one to have a Christian burial. I went. I was to dig the grave, read the scripture, speak the consoling words, in fact to be in full charge.

A young Indian girl, who is educated, going with me to interpret for me, we finally reached the hogan (hut) where the little body lay. Having received no attention after death, we prepared the body for burial. I proceeded to dig the grave (knowing that no Navajo will dig nor help to dig a grave) but after I had dug for some time, I asked the father of the child if he would help me. He came and helped. I asked the girl who was acting as my interpreter, to ask the family to come to the grave side (a thing the Navajos do not do). They came and stood by till I had finished burying the child.

Then of course the task of burning the hogan wherein the child died was the next thing to be considered by the family, for all hogans in which there has been a death must be burned so as to destroy Chinda (the evil spirit which causes all the deaths). This task was imposed upon Chinda, the young woman who was acting as my interpreter, she being a distant relative of the family. She told me of their wish, at the same time asking me for my opinion in the matter, but I had already made up my mind for I had asked God to allow this matter to turn out to his glory, and had already been given the assurance of the answer.

So, I told her that we would wait and see the salvation of the Lord. She came the second time, pleading with me to allow her to burn the hogan, telling me that if she didn't her tribe would not allow her to come near them nor speak to them, for fear she would have the evil spirit in her if he was not burned in the hogan.

Then I told her to tell her people that burning hogans didn't in any way destroy the evil spirit, but that our God was able to overcome them by his own power; I also told her to tell them that the Book which I carried and out of which I had read to them taught against all heathen customs which they (the Navajos) practiced and believed in, and that it was as much for Navajos as for the white men to follow.

She told them all I had told her to tell them, and with all the earnest-

ness of her soul, tears streaming down her cheeks as she related to them the reason of my objection. This had a wonderful effect upon the grandfather of the child. He said, "If this is the teaching of the missionary's book, and if the God whom he serves is able to keep the Chinda from harming Navajos, and if this God the missionary speaks of is so full of love, we will let the hogan stand there till it rots down and no fire shall come upon it."

Then when the father was told of the decision of the missionary he said, "This is the kind of religion we need."

Well, the rest was natural and easy. It was only a matter of teaching those two heathen men of Jesus and His power to save. I asked God for the words to say. He gave them to me, and there on the mountain top, on a bright autumn morning, October 28th, 1923, with one family for my congregation and the Holy Spirit for my guide, I told them the simple story. They both laid their hands in mine, and said, "We want this Jesus as our personal Saviour."

This ends the story, but I am sure it does not end the conversions that are to follow—no, it is only the beginning.

And now more than ever is our great need for this all-important work of bringing the Gospel to the Navajos; for they are waiting for the Baptist message.

Oh, for a place of worship. And it is coming. God's people will see that it comes; Baptists will sacrifice to see it come true.

But let us not wait. While we wait the enemy of New Testament teachings is gaining with its poison doctrine.

—F. E. Graham, in Baptist New Mexican, Missionary to the Navajos.

BLUE MOUNTAIN COLLEGE

Tuesday, January 29, was the first day of the last semester of this session. Dr. Lowrey conducted chapel, taking for the scripture lesson a passage from Philipians: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." It was such a helpful passage for the student-body just now, as we have just gotten through with examinations. Dr. Lowrey stressed that point by saying that even if some of us had had the misfortune of failing, the one and only thing to do to mend the past is to do better in the future, and that it would be wise for some of us to begin all over again; to make the resolution to keep study period more conscientiously and faithfully; to be kinder and more helpful to others than ever before. He told us to ask ourselves, "What have I accomplished

this year?" And he said the best students in school were not satisfied with what they knew but wanted to know more; that the lazy, indifferent girls didn't care if they were ignorant, only they didn't want people to call them that. He suggested that we often ask ourselves "If every girl in school were just like me, what kind of school would this school be?"

I am sure that no girl could have listened to this talk and not had her ambitions heightened, and latent ambitions awakened. With such an inspiring, ambitious President, it is no wonder that Blue Mountain College is the place it is.

—A Student.

"Why do you turn out for every road hog that comes along?" said Mrs. Snappye, rather crossly. "The right of way is our, isn't it?"

"Oh, undoubtedly!" answered her husband, calmly. "But you'd better read that epitaph which appeared in a newspaper recently. I committed it to memory:

"Here lies the body of William Jay, Who died maintaining his right of way:

He was right, dead right, as he sped along,

But he's just as dead as if he'd been wrong."—Ex.

Little Bobby came crying into the house, rubbing the places where he had been butted by a pet sheep.

"But what did you do," his mother demanded, "when the sheep knocked you down?"

"I didn't do nothin'," Bobby declared protestingly. "I was gettin' up all the time."

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